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The Benedictines of Caldey Island

(Formerly of Painstborpe, York)

CONTAINING THE HISTORY, PURPOSE, METHOD, AND SUMMARY OF THE RULE OF THE BENEDICTINES OF THE ISLE OF CALDEY, S. WALES

ILLUSTRATED

W. R. Shepherd del

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"IF YOU CAN PRAY, IF YOU HAVE IN ANY DEGREE ACQUIRED THE HOLY ART, THEN FOR GOD'S SAKE AND FOR MAN'S SAKE DO NOT DO ANYTHING ELSE. GIVE YOURSELF TO IT: CONTINUE ON THE MOUNT WITH HANDS UPRAISED — THERE WILL BE NO LACK OF FIGHTERS DOWN BELOW, WHO WILL TRIUMPH BY THE HELP OF YOUR PRAYERS."

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Editor's Preface

MY task as Editor of this Pamphlet, though not onerous, has been eminently pleasurable. For it was my privilege to have the Brothers as near neighbours and loyal parishioners during their residence at Painsthorpe (1902–6), and as I was more closely associated with them during that time than any one else outside the Community I was thus afforded an unrivalled opportunity of watching its development. During its earlier years, with no settled home, and suffering much privation, it is wonderful that the little band not only kept together, but quietly increased in numbers. It is a strong testimony to the courage and determination of the founder, and the attractive power of the movement. The Brothers came to Painsthorpe as to a haven of rest; for, although they lived there as tenants, and not owners, they were assured that they could remain there until in the providence of God a permanent place of settlement should be found. The time spent at Painsthorpe was therefore a period of transition, and, as such, one of importance and anxiety. Under easier conditions unsuitable men might offer themselves, and so it was necessary to test Vocations very carefully. With increasing numbers the Rule must be more rigidly observed, so that no laxity or carelessness might creep in and be difficult to eradicate. The blending into one, with devotion to their common purpose of life as a Religious Family, of men of diverse antecedents, takes time and patience. There were some disappointments, of course: but the result, on looking back over the past four and half years, and comparing the Community, not merely in numbers, but in tone and general condition (mental and spiritual), when it left with what it was when it came, is eminently gratifying. There has undoubtedly been real and solid progress.

The relations of old between the Monastic Orders and the parochial clergy were always delicate, and the old difficulties

might easily recur. It is therefore pleasant to record how uniformly cordial my relations have been with the Abbot and all the Community. When they first came here, having neither priest nor chapel, they were obliged to come to the parish church for Holy Communion. But they did not content themselves with that. Though their many offices took up much time, they yet came regularly to the Sunday morning and evening services, sang in the choir (one being organist for half the time they were here), and helped in the Sunday School. One of them started a class for farm lads, which proved a great success, attracting a large number, and bringing many to Confirmation and Holy Communion. If the Regulars and Seculars had always worked together as we have done, many reasons for Dissolution would have been non-existent. But it is a happy augury for the future; for though on Caldey Island there are no parochial clergy, and the Islanders are entirely dependent on the Community for all spiritual ministrations, we look for developments in time to come, when Communities are scattered over the country, supplementing the ordinary ministrations, caring for neglected spots, bringing new life and energy to brighten many a lonely and despondent priest, and give him fresh hope.

This is looking at the active side of Community life (natural to a parish priest), rather than at its contemplative side. But the fact that, though primarily a Contemplative Order, they have found lines of active work not incompatible, even at this early stage in their history, with personal spiritual development, holds out hope for much definite practical work when they have men trained and ready to go where they are wanted. And Caldey Island, with its traditions of missionary activity, should be an incentive to this. The saints of Iona and Lindisfarne found those Islands, away from the haunts of men, centres of spiritual strength, in the power of which they could go forth and teach and organize over large areas.

But this necessarily lies in the future. For the present there is plenty to do at home. There are buildings to erect, much to get into order, which will tax their energies to the full. English Church people, clergy and laity, have already shown much interest in, and sympathy with, the movement. The use made of the Guest House at Painsthorpe during the last two years is an evidence of this, and of the desire on the part of many to get into touch with the real life of the Community, and reap spiritual refreshment from it. In their new surroundings it is natural to expect that the area of interest will be widened, for with the acquisition of the

The Parish Church, Kirby Underdale

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Island as monastic property there is a guarantee for permanence and room for development that they have never had before. This Pamphlet is the kind of publication that a great many people will be glad to obtain. It gives a brief but highly interesting account of the history of Abbot Aelred and his Brothers, beginning with his boyish desires which have been so happily realized. And its later Chapters, with particulars of the Purpose and Method of the Monastic Life, will enable its readers to realize the object in view, and arrive at an intelligent understanding of the principles which underlie it, now as in past days.

W. R. SHEPHERD.

Kirby Underdale Rectory, York,
S. David's Day,
March 1, 1907.

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* NOTE.—Both here, and in the History that follows, the names of those only who have made their Solemn Professions at this date (1907) are mentioned. In addition to these there are Brethren in Simple Vows, Novices, and Oblates.

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History of the Community

INTRODUCTION

The Work of Sixty Years

THE following pages are written in order to give a short account of a Recovery of the Benedictine Life in the Church of England. They deal with a period of some fourteen years, that is, from 1892 to 1906.

To place it in its proper historical setting we must go back to an earlier date. Sixty years ago the Church in England was slowly recovering from the lethargy which had benumbed her during many generations. The Reformation (however great may have been the need of purging her from abuses which had crept in), was a fearful shock to her whole system. At certain periods she was in great peril; and though, by the grace of God, she passed through the ordeal without loss of her Catholic identity, she emerged from it as from a sickness which left her enfeebled and unable to apply herself to her task with that energy which the times and her Divine character demanded. Then, when she was still unnerved, came the years of the Puritan rule in England, from which she suffered as from a chill blast. To this succeeded the dangers which surrounded her in the riotous times of reaction that came with the Restoration: and they in turn yielded to the deadening influences of the Hanoverian era, when—weakened by the secession of the Nonjurors—Erastianism and Materialism almost drained her of her strength.

Yet, exhausted as she was by the strain of the three centuries through which she had passed, she survived, because the Divine life was in her; because, despite her weakness, she was still a living part of the Catholic Church, with all her inherent faculties existing, though for the time impaired by the sickness that had so long undermined her constitution.

In the third decade of the nineteenth century she began to show signs of returning health and strength. She began to

exert herself once more, to realize her Divine character; and with the exercise of her powers she grew stronger, more desirous and capable of filling the place which God had assigned to her eighteen hundred years ago. As time passed on she took up again first one duty and then another: claiming her privileges, and rising to her responsibilities, as one recovering from an illness gradually regains the power of work.

Among the losses she had suffered none was more serious than that of the ordered Religious Life. The tyranny of a profligate King demanded from the Church of England the sacrifice of her ancient Religious Orders. Bewildered as she was by the strangeness of the times they were torn from her before she was able to organize her resistance. The suppression of the Monasteries was not her act, nor did she give to it her free consent.

Gradually recovering her strength she began to assert more boldly her essential Catholicity; to proclaim more audibly the great central doctrines of the Faith; to vindicate more clearly the Apostolic character of her Ministry, the validity of her Sacraments, in short, her Divine origin and destiny: and, as a consequence of this, to resume her ancient ways and customs, too long in abeyance, though never wholly discarded. Men had thought her dead till the Lord of Life bade her rise and serve Him, as she had served of yore.

While this was in progress, while the sense of personal responsibility to a personal God was deepening, and His ways were being realized more and more as ways of order and not of confusion, the desire for the life dedicated solely to Him grew and fructified. It had never wholly died out—it never can die out in the Catholic Church—throughout the three hundred lean years that had passed. Here and there were found some who had lived the Disciplined Life so far as it was possible. The witness remained: the Divine Counsels still held sway over some earnest souls who longed for the closest possible union with their Lord Whom they loved above all other, and in Whose service they found their fullest joy and satisfaction.

It is but in the order of things that such as are like-minded should gather together: and, with the recovery of spiritual earnestness there came the congregating of those whose paramount desire was to serve their Lord, as from of old He had ever been served, in the Common Life of Religion. In their efforts to regain this Life, to which they felt that God was calling them, they drew for their equipment—

somewhat tentatively at first, though with growing boldness later — upon those ancient Catholic stores, to which, as Catholics, they possessed the right of access.

Faithful women—as at Calvary and at the Holy Sepulchre —gathered round their Crucified and Glorified Lord, inspired with the spirit of sacrifice by the Cross on which He suffered, and with the spirit of hope by the Crown of Victory which is His for evermore. Their love and devotion led them to follow their Lord in seeking the outcast, in teaching them of love for sinners, in raising up hope of pardon and peace—and thus their life was commended by their work.

Then, taking courage, men also united themselves in Societies where they might be braced for the great work of preaching the Gospel, and they found, as the devout women had found, that the Disciplined Life brought them nearer to God, and enabled them to serve Him with greater fullness and fidelity.

Among the many attempts to recover that which had so long been laid aside some were not well and wisely directed, and had but an ephemeral existence. Nevertheless, Failure teaches her lessons not less forcibly than Success: and if loss has been incurred through the temerity of unbalanced enthusiasm, there has been gain through the clear indication of sources of failure.

Until 1898 the existing Religious Houses in England had selected such portions of the ancient Rules of the Religious Life as they deemed best suited to their purpose. The need of the Disciplined Life was keenly felt, the demand for active work was exceeding great. From 1845 onwards Dr. Pusey, and others who succeeded him, profoundly moved by the "internal condition of our great towns, and the intensity of accumulating misery" therein, which "impressed upon thoughtful minds the necessity of some organized system," * had set themselves to restore the Community Life.

Dr. Liddon, writing of this movement, says, "To them it was less an effort once more to restore the consecrated single life than an attempt to relieve the misery and ignorance of great towns." †

From this initiatory step marvellous results proceeded. Although greeted with an outburst of fanaticism, the movement deepened in intensity, and extended in usefulness, until

* Report of a Committee for promoting Sisterhoods (1845), on which served Lord John Manners (the late Duke of Rutland), Lord Lyttelton, Rev. W. Monsell, Mr. W. E. Gladstone, Mr. A. J. Beresford Hope, and others. See Dr. Liddon's *Life of Pusey*, Vol. III, chapter 1.

† *Life of Pusey*, Vol. III, p. 18.

it is now a recognized part of the Church's life in England. It has not only called forth the latent devotion of many devout sons and daughters of God, who otherwise might, as Dr. Pusey feared, have gone off into irregular paths, or sought from Rome the privilege refused by England, but it has also been a source of untold blessing to unnumbered souls.

The spiritual equipment of the Catholic Church has been enriched by the Religious Houses, both of men and women, which to-day stud our land with centres of devotion and charity: and it is quite impossible to over-rate their educational value in preparing for the recovery of the strictly Monastic Life. Indeed, it would have been impossible, humanly speaking, to restore amongst us the Benedictine Life—which permits, but does not require, external activity, being fundamentally contemplative—had not the Restoration been preceded by the foundation of modern Sisterhoods and of such Societies as Cowley and Mirfield — Communities which devote themselves to external active work (with devotion as the source of their strength), and so, even in the eyes of the world, justify the Life they lead by the work they undertake.

Yet the Contemplative Life of the Benedictine is as full of activity as the Life of those who are engaged in exterior works of charity. The Activities of God are not all seen: His energy is not all exercised in works of which man may take cognizance: and as the exterior works of Religious correspond to the visible activity of God, so the Contemplative Life corresponds to His invisible activity. "Their life is hid with Christ in God," absorbed in the activities of Him Who is Life. In the world of nature there is an immense storage of power: God Himself is infinitely greater than His revelations of Himself: so in the world of grace He has ever kept for Himself some to whom, and in whom, He reveals Himself more fully, that in His Church there may be a reserve of spiritual power, a concentration of spiritual energy. Hence there have ever been some who have been called by God to withdraw themselves from active service that they might minister before Him in prayer, praise, and adoration. And as the sensitiveness of souls in England became quickened some felt drawn by Him to give themselves wholly to this Life of Retirement—not that they might escape from their responsibilities towards Him and His, but that they might perform them more fully.

As in the individual there needs to be a balance of work and repose; as in nature there is summer and winter, hill and

dale, and light and shade; so in the Church of God there must needs be compensating forces—forces, each complementing, supporting and enriching the other. In the realm both of nature and of grace the infinite variety of God's perfection is reflected, and His indivisible Unity finds diverse expressions, none of which is contradictory.

> "God fulfils Himself in many ways,
> Lest one good custom should corrupt the world."

No one man, save the Only-Begotten Son of God Himself, can reveal God and reflect Him in His Divine Fullness. Therefore, recognizing our limitations, He calls upon His servants to place themselves in such relation with Him, that, combining in infinite variety, and severally employing their God-given talents they may in some degree exhibit and correspond to the "Fullness of Him that filleth all in all." Thus is exhibited the truth that "There are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God that worketh all in all." *

It is as imperative that an opportunity for exercising the life of Divine Contemplation should be offered, as for the performance of works of mercy. Some souls are called to the one, and some are equally called to the other: both having but one inspiration—the Love of God: and but one aim—the Glory of God. Those who are most active in the world most readily appreciate the worth of the Spiritual Life that may be stored in the Cloister. To the present need of the restoration of the Contemplative Life let the following words from the Regius Professor of Ecclesiastical History in the University of Oxford bear their eloquent testimony:—"If society is to be permeated by religion, there must be Reservoirs of Religion: like those great storage places up among the hills which feed the pipes by which water is carried to every home in the city. We need a special class of Students of God—of men and women whose primary and absorbing interest it is to work out the Spiritual Life in all its purity and integrity." † Another, in the midst of his active work in London, pleads in these burning words: "If you can pray, if you have in any degree acquired the holy

* 1 Cor. xii. 4–6.

† *Wayside Notes in Ecclesiastical History.* By Dr. Bigg, Regius Professor of Ecclesiastical History in the University of Oxford, p. 135.

art, then for God's sake and for man's sake do not do anything else. Give yourself to it: continue on the Mount with hands upraised. There will be no lack of fighters down below, who will triumph by the help of your prayers." *

* Dr. A. W. Robinson, *Personal Life of the Clergy*.

CHAPTER I

Sanctuaries of the Sea

ISLANDS have an attraction for many minds, especially for such as give themselves to study and contemplation. Severance from the mainland not only secures retirement, but suggests the seclusion it affords. Yet the wide expanse of sea around and sky above entices the mind to dwell on thoughts of high and far-reaching import. Seclusion is conducive to contemplation, and is dear to those who wish to gain insight into the things of God. Thus it is that Islands have often been the Homes of men whose retirement has enabled them both to serve God more closely, and also to influence the outer world in a greater degree than would have been possible had they mingled more freely with their fellow-men.

"The Isle that is called Patmos" has taught us that this may at least be possible to those who thus live apart. S. John, the Beloved, the Divine, was there permitted to see into the mysteries of God. Not in the stress of outward activity, but in the remoteness of that rugged Island in the Icarian Sea, was the Revelation made. While the winds blew, and the waves beat on its rocky shores, Jesus Himself came and raised the veil for one whom seclusion had prepared for the Divine Vision. There, in Patmos as in a Cloistered Cell, he saw Him on Whose Breast he once had leaned, at Whose Feet he now fell in adoring love.

So, three hundred years later, God chose the Island of Lerins, in the Mediterranean, as the place to which He called Honoratus, Hilary, Vincent, and many another, that they might wholly yield themselves to Him, and learn His greatness and love. In the sea-girt Isle He taught them, and thence as time passed on went forth a spiritual power which made Europe Christian.

Our own islands of Iona and Lindisfarne are hallowed spots to all who know ought of the Saints who there sought and found their Lord, and by their love spread forth "the fame of their fair Father Christ," and brought fierce Scotland and northern England to find in Him their peace. Would Columba, Aidan, Cuthbert, and the Monks who followed them in these Island Cells have been the men they were, and done the work they did, had they lived in the busy world that lay beyond the bounds they set themselves?

But their direct influence on others, and the missionary zeal which led some of them to cross the sea and seek the heathen in the world they had left, is not the essence of the value of their lives in the sight of God. They held spiritual fortresses, the possession of which enabled the Church to wage war with success in the earlier days of her existence. She did not then put all her forces in the open field. But now a policy of over-eagerness has, to a large extent, permitted these strongholds not only to be dismantled by the enemy, to our unspeakable loss, but has even discounted the services rendered by their garrisons.

It is true that Patmos has still its Monastery of "S. John the Divine," still a valley known as "The Saint's Valley," and still "The Cave of the Apocalypse." But to-day Iona is in ruins, and the storm-fretted walls of the Holy Isle shame us, whose impatience has wrought less for God than the concentration of those who in calmness waited on Him. Their names are written not only in the Book of Life, but also in the lives of countless thousands who have lived since their day—brought to the saving knowledge of God by the prayers and influence of the holy lives of those whom they never saw, but whom they will one day greet with words of gratitude:—

> "From thy mouth
> We heard of Jesus' love, and thine the hand
> That brought us to His feet."

Caldey, though now unknown to fame, may also be classed among the Sanctuaries of the Sea. Its history has long been veiled in obscurity, but recent publications have brought to light the interesting facts briefly alluded to in Chapter X. A hundred years before S. Columba founded his Monastery on Iona (A.D. 565), S. Illtud was Abbot of the Celtic Monastery of Caldey, which was even then a centre of educational and missionary activity. For nearly a thousand years it was, as will be told later, exclusively Monastic: then for three and a half centuries it lay desolate: but now, in the good

Isle of Caldey from the Mainland

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providence of God, a third era is opening out for it, linking it to earlier and happier times, for it has become once more the property of Benedictines.

Monasticism is a subject of engrossing interest. In its varied phases it appeals to the minds of many. The historian finds it closely interwoven with history: the archæologist and the scholar gratefully acknowledge their indebtedness to its builders and writers: the student of human nature sees in it an attempt, venerable and wide-spread, to deal with some of the ethical and moral problems which confront him. Indeed, there is no sphere of interest which the Monastic Life has not touched. It has been a powerful factor in the building up of law and order: civilization has followed in its wake, and nations through it have risen to greatness. But important as have been the services of Monasticism in these and other realms, its true and abiding worth can be rightly estimated only by those who see that such are but concrete expressions of the inward spirit which has given them life and force.

Some men are attracted by the mere framework of things—the facts of history, the structure of buildings, the apparatus of critical learning, the technique of painting, the details of ritual—but fail to appreciate the spirit which lies within. Such are dry students of their special subjects, who do useful work in collecting and labelling the specimens which their research has gathered. For many years Monasticism has been relegated to the Museum of Interesting Antiquities, and regarded as a branch of intellectual study for the historian and archæologist to investigate, as they might make a study of Egyptology, or cuneiform inscriptions. But this is to resolve into its component parts that which is only of real value in its entirety: to become acquainted with the structure of the body and to ignore the living spirit which animates it. Monasticism is not an archaism, but a Life.

In these pages is related the history of a quiet but firm resolve to regain that Life for England under due authority, and they show that in recovering the Benedictine Life it has been found possible to recover also an ancient Benedictine Home.

CHAPTER II

The Beginnings of the Community

THE history of Monasticism, of Orders and of individual Houses, is the history of modest beginnings. To one soul, here or there, the call comes, and is obeyed. The vocation is realized; the purpose grows, the Life is lived. Then to others also the Divine Will is revealed. The Community once formed is tested by poverty, by opposition, by the encounter with difficulties of many kinds. The weak fail, the strong persevere. The Community grows, and by the time that the world at large knows of its existence it has reached the point of stability. In quietness and in confidence, in patient waiting upon the Divine leading, all Communities which have in any degree realized the Religious Ideal have passed their first years. We should almost suspect the stability, and doubt the future of a Community which came into being without any testing by poverty, by the failure of hopes, by the falling through of plans which had seemed to promise well.

And in the English Church, where for several centuries the Religious Life has been in abeyance, though always with the possibility of restoration in God's good time, the modest beginning has been the invariable rule in recent years. The restoration of Religion has had to contend with many difficulties. Permanence and stability have been gained through many a struggle. We should desire this, as we expect it. For that which costs little is, as a rule, worth no more than it costs.

When a lad of twelve years of age Abbot Aelred Carlyle found in his father's library a work entitled *Monks and Monasteries*, by the Rev. S. Fox. It was from this volume that he first consciously received the impulse which has been the master-motive of his life. As he pored over its pages the

conviction came to him that he was called to lead the Benedictine Life, a conviction which grew only more clear and strong as the years went by. He kept this ideal before him through his school-days; and when in 1892 he began his medical studies, his mind was still set upon the Religious Life, with a definite attraction to the great Order of S. Benedict. As a student in one of the London hospitals he lived as closely in accordance with the Rule of S. Benedict as his state of life would permit, trying never to lose sight of that to which he had dedicated himself, cherishing his hopes, preparing himself, forming ideals which might be realized in the future.

It was in the same year that the possibility of attaining his desire first presented itself, quite unexpectedly. He paid an apparently accidental visit to the Benedictine Nuns at Twickenham (now of Malling Abbey, near Maidstone), who, under the sanction and with the authority of Dr. Temple, then Bishop of London, were among the first to revive the Order of S. Benedict in the English Church. The visit was great in its consequences, for it made him realize that as the Benedictine Life had already been revived for women, so it might be for men.

The Chaplain of the Nuns, who held the licence of the Bishop of London, was the Superior of a Band of Oblates of S. Benedict, consisting of six young men, who were living so far as they could in accordance with the Rule of S. Benedict, in the hope of eventually forming a Community, if they found that they had vocations. Into this band the young medical student was admitted, under the name of Brother Aelred, and so he came for the first time into touch with the Religious Life. The Association of Oblates did not last long, being dissolved by the Superior. But in the meantime Brother Aelred, with the consent of the Superior, had gathered ten young men round him at Ealing, where he was then living. They hired a room in which they met for such offices as they were able to say together; and later on they were able to rent a whole house at Ealing, where they spent as much time as possible, meeting there for devotion and mutual help, and staying there as their various occupations permitted. This quasi-common life continued for two years, during which time they were engaged in parish work, besides testing their vocations. A second centre of Oblates was formed at Chatham, having the same objects in view; and to both societies the Rev. Mother at Malling showed herself a warm and sympathetic friend, welcoming the Oblates to the Abbey for their annual Chapter at Whitsuntide. Her kindness to the Com-

munity at this early stage of its history can never be forgotten.

The year 1895 marked another stage in the development of the Community. At this time a friend who cherished somewhat similar aims was living in the parish of S. John's, Isle of Dogs, and was actively engaged in parochial work there under the Vicar, the Rev. D. G. Cowan, and the Rev. E. Hartley. He suggested that Brother Aelred and the other Oblates should join him there, and form the nucleus of a settlement on Religious lines, which would enable them to gain practical experience, and to see if they could rise eventually to a full acceptance of the Benedictine Life and Rule. Brother Aelred resolved to accept this offer for himself, and to ascertain who among the Oblates would be willing to devote himself definitely to the Religious Life. At the Whitsuntide Chapter of that year he gave an address to the Oblates, in which he said:—

"The Oblates of S. Benedict consist of men living in the world under yearly vows of Poverty, Chastity, and Obedience, and observing the Rule of S. Benedict as far as their secular state of life allows. The chief object is to discover and test individual vocations for the Monastic State; to learn the Rule and Customs of the Religious Life, and in this manner to prevent the failure of vocations when the Regular Community should be formed. In the future the whole Rule of S. Benedict is to be observed in its primitive austerity, with all the ancient customs and traditions of the Benedictine Order."

The daily duties of the Oblates were then defined. Admission to the Society was to be preceded by a probation of six months. Oblates were to be encouraged to take part in parochial work, under the parish priest. The new conditions under which the Oblates were in future to live were to be regarded only as a stage in development, preparatory to the formation of a Regular Community. The acceptance of the invitation to the Isle of Dogs would enable them to gain experience in Rule and Order, and to find and prepare men fitted and called by God to give up all things, and to follow Christ in the way of Holy Religion. Here and now, said Brother Aelred, was their opportunity, and he proceeded to sketch the complete scheme which filled his heart. There should be, he said:—

(1) A Community of Contemplative Benedictine Monks, living in the country; devoting themselves to the strictest Religious Life, as laid down by the Holy Rule; spending their time in prayer and intercession, study, and manual work; accepting, but not seeking, external work, such as teaching,

preaching, ministering to the sick; the Monks rarely leaving their Cloister.

(2) A House of the same Order, filled with Active Religious, under the same Rule, but in a modified form, in London [such as now offered in the Isle of Dogs] or any great city, their work lying among the poor, the ungodly, the outcast, and any who needed their help. The chief object of their lives would be to care for souls, to teach, preach, hold missions, care for the sick, and fulfil the thousand obligations of the perfect missionary. They would give up their lives to the work, and would undertake no secular employment.

(3) Living in the same House, under the same Rule, the same Vows of Poverty, Chastity, and Obedience, would be men who, though in the world, would not belong to it—lawyers, doctors, business men, clerks, etc., each working in his daily profession, a zealous missionary, showing by integrity of life and purity, his unswerving and manly faith in GOD; drawing men to Him, gaining their trust and respect, and raising the tone of the society by which he was surrounded and in which he moved, a shining example of a Christ-like Christian, a living witness to the truth of his belief.

Each of these three phases of the Religious Life would be an integral part of the whole, all centring in the Monastery proper, each complementing, sustaining and helping the others.

Brother Aelred hoped that this opportunity now offered in the East of London might be the means of beginning at least the second phase of this scheme, which might enable the first to be entered upon later; so he went on to sketch the daily life of each of the departments.

There would be one Rule of Life for all, subject to such modification in the case of the Active Religious as their work might necessitate. In both the Houses there would be absolute and real simplicity, there was to be entire renunciation of *all* for the sake of Christ. Only the barest necessities of life would be allowed; food of the simplest; a bare table, hard bed, restricted speech; a literal forsaking of house, brethren, sisters, father, mother, wife, children and lands, for the Love of Christ and His Gospel.

He ended his Address with this appeal:—

"God has called each one of you, Oblate Brothers, to decide now whether you will once for all take up your Cross and follow Christ, embrace the life of the Active or Contemplative Religious, that you may each in your sphere of work do the Divine Will of your Father; or whether you will throw off

the Habit of S. Benedict and return to the life of the world. . . . Brothers! be up and doing! Here is work to your hand. Be careful how you trifle with it. Do not think that you can put aside the decision because you have not the courage to face it. 'Now is the accepted time.' . . . Let your conscience decide, and fear not to abide by that decision; for so surely as you choose, God will require an account of your choice. May He guide and direct, may He bless and strengthen you to decide aright and for His greater glory."

The austerity of the Life absolutely yielded up to God, the solemn reality of entire Renunciation for the Love of Christ, and the opportunity then opening out, had been plainly and simply put before the Brothers. They listened with deep interest, feeling the urgency of the claims. But they could not bring themselves to make such an utter surrender of all they were and all they had, and to lie without reserve at the feet of Christ, that He might do with them what He would. The Address was received in grave silence. But not one of those who heard it found himself able to respond to its appeal.

CHAPTER III

Preparation for the Monastic Life

IN the offer from the Isle of Dogs had lain the opportunity for a move onward. It constituted a test of character, of sincerity, and of fitness.

But none of the Oblates had felt able to associate himself with Brother Aelred in an act of self-abnegation, and he was left alone to work out the problem which lay before him. How was he best to fit himself for the life to which he perceived that he was called? How was the Order of S. Benedict to be restored to the Church of England? What steps should be taken to secure its canonical restoration? There was no precedent to guide him. Whence was to come the help and direction he needed in this difficult task?

It was a crisis in his life; a time of great anxiety. But after a brief period of sadness he gathered fresh hopes. He was confident that if God meant the Order to be restored He would in His own time call the men, and reveal the way: no thought of abandoning his purpose entered his mind, no idea of turning elsewhere to fulfil his vocation to the Monastic Life.

Quietly and resolutely he gathered up the threads of his life, and bent his energies to do the best that he could. During the next few months he lived at home, dividing his time between his medical studies, and work at S. John's, Isle of Dogs. During the week he pursued his hospital studies with undiminished ardour: from Saturday to Monday he was to be found in the East of London, throwing himself into the work of looking after clubs for men and boys, street preaching, holding services for slum children, using his medical training in tending the sick, and laying the foundations of his friendship with Mr. Cowan and Mr. Hartley, with whom he was in constant contact.

These months at home were of great value to him. They gave him the opportunity to review the past, to strengthen his purpose, to define his ideas for the future, and at last to win his mother's consent to devote himself to the life which was clearly his vocation. The dangers arising from precipitancy were avoided; and he could await calmly the time to take a further step.

The Priory, Isle of Dogs

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CHAPTER IV

The First Solemn Profession

IN Lent, 1896, Brother Aelred left home, and joined his friend in the Isle of Dogs, living at "the Priory" which became a centre of parish work, under the direction of the clergy. He took this step in order that he might be able to test himself more closely, and to study the Rule which he had accepted as the guide of his life.

His resolution remained unshaken. At Easter the Chaplain of the Benedictine Nuns of Malling, who held the Archbishop of Canterbury's licence, clothed him as a Novice under Vows in the Chapel of the Abbey. A Novice is one who is still on probation, who voluntarily accepts for the time being a certain Rule of Life, from which he is still free to withdraw at any moment. Both for his own security, and as a pledge of his sincerity, Brother Aelred desired to bind himself more closely than the Novice is ordinarily bound. He felt that exceptional circumstances demanded exceptional treatment. It was his wish to be definitely under Vows, and he therefore pledged himself in the presence of the Chaplain to keep the Rule for a year, the Vows being renewable from year to year.

During the two years which he spent in the parish of S. John's, Isle of Dogs, the sympathy and friendship of the clergy of the parish were ever extended to him. Both Mr. Cowan and Mr. Hartley aided him by counsel and support. They were warmly interested in the object which he had set before him, and took wide and generous views of his plans. It was a great support to Brother Aelred to have such friends at hand, ready with guidance and encouragement. Lessons were learned and warnings accepted, in those two years, during which the Senior of the present Community, Brother Henry, joined him as a Postulant, the only one of the first five Novices on the Isle of Dogs who persevered.

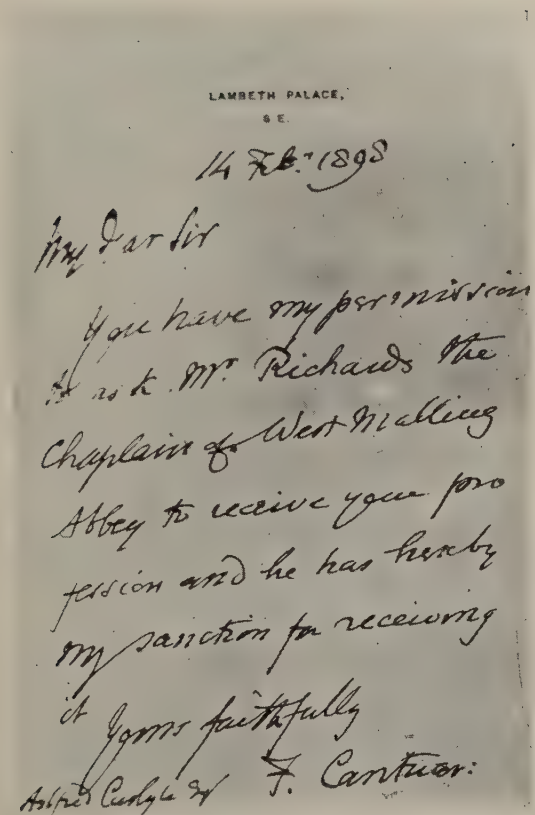
Towards the close of 1897 Brother Aelred went to the Vicar, the Rev. D. G. Cowan, and said that he had now been a Novice for nearly two years, and had been during that time in close contact with him, working under his direction in the parish. The calls upon him were incessant: they made demands which, while they gave him the opportunity of service, diverted him from the living of the Benedictine Life, which was his ultimate aim. He felt that the time had now come when the strain of active work, in which he had gained valuable experience and discipline, should be relinquished for a quieter life in the country, where he might prepare himself for the Contemplative Life towards which all his desires tended.

Mr. Cowan fully understood and sympathized. Brother Aelred went on to ask if he would feel justified, from what he knew of him, in writing to the Archbishop of Canterbury (Dr. Temple), to secure for him an interview, with the purpose of asking the Archbishop's authorization for his Profession as a Benedictine Monk.

Mr. Cowan asked why the Diocesan (Dr. Creighton, Bishop of London) should not be approached; and Brother Aelred pointed out that if the Order of S. Benedict were to be restored in the English Church, it could most fittingly be done by the highest Authority, the Primate of All England.

Mr. Cowan concurred. He wrote to the Archbishop, and there followed two months of waiting, while His Grace considered the circumstances of the case. At last an interview was fixed for December 1st, 1897. But the interview had to be postponed, owing to the illness of the Archbishop, and it was not until February 11th of the following year that another could be arranged. On that day Brother Aelred went to Lambeth Palace, to lay his hopes and plans before the Primate.

He was received by the Archbishop with the greatest kindness. The Archbishop, keenly alive to the necessity for the restoration of the Religious Life in the English Church, had followed every stage of the movement, from its inception in 1845. He had known and appreciated the work of the Rev. Mother of Malling Abbey, while he was Bishop of Exeter, when she was a Sister in Miss Sellon's Community at Plymouth, and as Archbishop of Canterbury he had renewed the licence of the Nuns' Chaplain which his predecessor (Dr. Benson) had granted. He had taken the warmest interest in the work of Sisterhoods while he was Bishop of London, and had himself received Professions. And he went into every detail of Brother Aelred's plans, catechizing him as to his life,



LAMBETH PALACE,
S.E.

14 Feb.y 1898

My Dear Sir

You have my permission
& so has Mr. Richards the
Chaplain of West Malling
Abbey to receive your pro
fession and he has hereby
my sanction for receiving
it Yours faithfully
Alfred Cantuar: F. Cantuar:

Authorization of Solemn Profession

work, and motives with characteristic thoroughness, his face lighting up with sudden gleams of humour, while he revealed his sympathy and goodness of heart. Dr. Temple spoke of his own attempt to establish a Religious Community: he dwelt with much earnestness on the increasing need there was for restoring the Religious Life, especially for men. He said that he had a great veneration for the Benedictine Rule, which had so well served England in the past, and might again serve her in the future; he laid particular stress on the Scriptural tone of the Benedictine Rule, with which he was familiar: he felt that it was singularly well adapted to meet the needs of the present day, and he heartily prayed God to bless his present action in regard to it.

The Archbishop gave Brother Aelred his sanction to lead the Benedictine Life, and told him to come to him again at the end of two years, to receive his official sanction for the Foundation of the Order of S. Benedict in England. Then he solemnly blessed Brother Aelred.

Three days afterwards he sent him the Authorization for his Solemn Profession as a Monk of the Order of S. Benedict, which is here reproduced.

This Solemn Profession was made in due order in the Chapel of Malling Abbey, at 11 a.m. on Quinquagesima Sunday, February 20th, 1898, and Brother Aelred became Father Aelred, not in reference to the priesthood, but in virtue of his Religious Profession, made under proper authority.

It is to be noted that the Archbishop of Canterbury, after signing the necessary papers, delegated his authority in this matter to the Chaplain of Malling Abbey, empowering the Chaplain to act in his stead. He made express choice of this particular priest, because he held his licence as Chaplain of the Benedictine Nuns, a Community which he had sanctioned and visited when he was Bishop of London.

And it is important to remember that the Lambeth Conference, over which His Grace had presided only a few months before, had discussed the question of Religious Communities. The Encyclical Letter of the Bishops had stated their conviction that such Communities were capable of rendering great services to the Church, and that they had indeed already done so; while a formal Resolution of the Conference recognized with thankfulness the revival alike of Brotherhoods and Sisterhoods. The subject, therefore, was at this time fresh in the Archbishop's mind, and he was prepared to consider with full knowledge of the whole subject the request which Brother Aelred laid before him.

It was pre-eminently characteristic of Dr. Temple that he spared neither time nor pains in mastering the essential facts of any case submitted for his decision. He went to the root of the matter, he tested men, he verified statements, he scrutinized details, until he felt able to draw his conclusion. Men trusted his thoroughness, and they accepted his decisions, for they knew that they were arrived at only after full and most patient investigation.

Father Aelred's request had thrown upon the Archbishop a responsibility which was by no means light. Upon Dr. Temple's action much depended. An adverse decision on his part would have delayed the restoration of the Benedictine Life. On the other hand, a favourable decision had given the movement indisputable authority, and a character and position which commended it to the English Church. He had been directly and explicitly asked by Father Aelred, "Will you revive the Order of S. Benedict in the English Church? Will you authorize my Solemn Profession as a Monk? Will you commission me to do my best to form a Community? Will you give it your official sanction when it is formed?"

The Archbishop's answer had been long in coming. It was only after weighing the matter, and passing deliberate judgement upon it that he had authorized Father Aelred's Solemn Profession.

A writer in *The Guildsman* for November, 1902, thus comments on the significance of the Archbishop's action.

"There is one point about this revival of the Benedictine Life which ought to gain for it a great deal of interest which would otherwise be withheld—its relation to Authority. When its work was really once established, its founder sought the sanction of the authorities of our Communion, and received it. This Authorization of the Benedictine Life amongst us is not without meaning. It means that much failure in the past has been forgotten, and that humility and patience have won a reward which other virtues might not have gained. It means that another link in our chain of claims to continuity with the Church of S. Augustine has been forged. It is a link which we shall not undervalue, if we are wise."

It will be evident that His Grace followed step by step a course of action upon which he had deliberately resolved, and which culminated in one of the latest actions of his life, the signing of the Charter of the Election of Father Aelred as First Abbot of the restored Order of S. Benedict, in May, 1902.

When in the March and May of 1898 the Archbishop was

attacked for sanctioning "the restoration of the Order of S. Benedict in the Church of England," he merely acknowledged the letter. To further letters, protesting that His Grace had sanctioned "with the authority inseparable from his high office the reintroduction of Monasticism," and stating that he was "in treaty with Father Aelred for the establishment under his supervision of a Monastic Community," the Archbishop made no reply. He had acted deliberately, and he accepted the full responsibility for his action.

CHAPTER V

The Forming of the Community

AFTER his Profession Father Aelred spent a few days at the Priory, Isle of Dogs, with the friends among whom and with whom he had worked during a great part of his Novitiate. Farewells had to be said in view of his intended retirement into the country. It was no light thing to sever bonds which had been knit during two years of close association in joy and sorrow. And it was with feelings of regret, mingled with hope and confidence that God would direct them aright in the future, that the two Brothers left London for the country.

On leaving London in February, 1898, they went at first to a Vicarage in the country, where it was thought that the needful quiet and retirement might be found. But it was soon evident that the plan would not prosper, and the Archbishop himself quite recognized this.

At the end of July the Brothers went to West Malling, on a visit. During the summer they themselves, and many friendly priests, were constantly seeking for a small and retired house, in some country parish, where the Bishop and the parochial clergy would be in sympathy with the ideals of the Community. But no suitable home offered itself. Meanwhile the Brothers were longing to be able to keep their Rule in its entirety, and to carry out the direction of the Archbishop by leading the Regular Life.

The Rev. Father Page, Superior of the Society of S. John the Evangelist, Cowley, had long been kindly interested in Father Aelred and his ideals. He had followed the movement with a keen and increasing interest, ever ready with help and advice. In September, 1898, as no house could be found for the Brothers, he gave them a hearty and welcome invitation to Cowley. Here they found ready sympathy, wise counsel,

and an atmosphere of Religious peace which were of incalculable value to them. The two months spent in the Mission House at Cowley braced them up to renewed hope and energy; while the life in a Religious House made them all the more desirous to possess one of their own. Towards the end of the year Father Page made the Brothers a definite offer that, in the event of no suitable house being found, they should go and help the Cowley Fathers in their London House, then at 29 Great Titchfield Street, and the offer was gladly accepted.

At the London House of the S.S.J.E. the Brothers were able to have their own chapel, and to recite the Divine Office, and in other respects to regulate their life in accordance with the Rule. The House soon became a meeting place for many young men who were attracted to the Community: and some who are now professed in the Order, or are still Oblates or Associates, used frequently to meet and discuss matters connected with the Religious Life. In June and July, through the kindness of the Fathers, a delightful month was spent at Iona, in the House which the Bishop of Argyll and the Isles had given to the S.S.J.E. Few could better appreciate a visit to "the Isle of Saints," that ancient Monastic home of faith and learning, that cradle of missionary zeal and religious fervour, even while they lamented the decay and ruin of the roofless aisles and grass-grown courts of the Lord's House.

On their return to Great Titchfield Street Father Aelred had an accidental and very helpful talk with the Bishop of Argyll and the Isles. He evinced a kind interest in the movement; and after prayer in the Brothers' chapel for the success and wise direction of the endeavour, he gave them his blessing, and left them much cheered by an interview which will never be forgotten. In August the S.S.J.E. exchanged the house in Great Titchfield Street for one in Charles Street. Father Page had proposed that the Brothers should go to the new house. But at this time the Vicar of Milton Abbas, in Dorsetshire, suggested that they should rent a small cottage there, and said that he would welcome them to the parish. The Brothers considered this proposal, and decided to act upon it.

Before they left the Cowley Fathers' House an event of great interest took place, for on Sunday, September 24th, Brother Henry made his Simple Vows, and Brother George entered the Novitiate. The first Profession which the Superior of a newly-founded Community receives is a great

joy to him, for he sees in it the earnest of growth, and with the promise of growth there comes the realization of increasing responsibilities.

By Michaelmas, 1899, the three Brothers were housed at "The Retreat," a small house in the woods two miles from Milton Abbas, and on an estate which possesses one of the most perfectly restored Monastic churches in Great Britain. The Offices were recited in their little wooden chapel; on Sundays and Holy Days they made their Communion in the parish church. While they were here the Community began to increase in numbers, two Novices being clothed.

The Retreat, Milton Abbas

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CHAPTER VI

The Period of Probation

IN the autumn of 1900 there was a change in the ownership of Milton Abbas, and the cottage in which the Brothers lived was needed for estate purposes. Once again the Community had to seek a fresh home. In October the Rev. W. Done Bushell, the owner of Caldey Island, near Tenby, wrote to Father Aelred, offering the Brothers a temporary asylum in the old rooms and church of the ancient Priory on the Island. Caldey is rich in historical memories, which are recorded at length in another chapter. For nearly a thousand years it had been monastic, and here in a place so full of inspiration it was arranged that the Brothers were to live the Benedictine Life, keep their Rule, recite the Divine Office, minister so far as they could to the Islanders, help in the Sunday and Day School, and occupy their remaining time by working in the garden at a fixed wage. In a diary kept by one of the Brothers he speaks of the joy they felt at the prospect of inhabiting "the very building in which for centuries our Brothers of the family of our Holy Father S. Benedict lived and died, and that Almighty GOD has deigned to choose us, weak and sinful as we are, to revive through us the Life of Prayer—work which for many long centuries ran its course without break or pause, to the Glory of God and His Church, in a place whence so many Saints have gone to spread the Gospel of Peace among men. . . . Then when we look within to see what means God has chosen for this great work our hearts fail us at our own weakness, our youth, and inexperience, our coldness of love—we seem just the least fitted of all men for this undertaking; yet how good God is to us, in spite of our unworthiness, to use us thus to His Glory. Surely we may say with S. Francis, 'God

has chosen us because of our weakness, that the Glory may be all His own.'"

It was on January 10th, 1901, that with deeply-moved hearts they sang Vespers for the first time in the Priory Church, since their elder Brothers had been turned out in 1534. In the diary from which we have already quoted there are the following entries relating to the first days at the Priory: "How the very stones of the vaulted roof seemed to take their share in the praise of God, and multiply our voices, and re-echo our notes till it seemed as if the old dwellers in the long-deserted cloister had returned, and were blending their voices with ours to welcome our arrival on this hallowed spot. . . . Mr. Bushell celebrated the Holy Eucharist to-day [January 15th] at 8 in the Priory Chapel, at which we all made our Communions. It is the first time since the Dissolution that it has been pleaded here, although the Chancel has been restored and used for private worship for some time. At the last Eucharist Monks assisted—it is strange that in God's good providence we, Benedictine Monks also, should be here to offer up once more the Holy Sacrifice within these walls." A few days later Mr. Bushell spoke to the Brothers for a few moments before Vespers. "After saying with what pleasure he had welcomed us here, and spent a week with us, he spoke briefly and with great earnestness on our unique position in relation to the See of Canterbury, and to the building in which we worshipped; of our high vocation, and of the great power of a holy life, praying that the 'dear Saviour, Whom we had together received this morning, would draw us near and yet nearer to Himself, and reveal to us the Mysteries of His grace by His Holy Spirit,' and that at last we might 'meet to sing the Divine Praises in the Heavenly City,' and that he, all unworthy, might join us there."

It was proposed that for three months they should try whether it would be possible to continue their life on the lines laid out in the tentative scheme. It would be a hard task to recite the Divine Office by day and night at the Canonical Hours, to try to influence the Islanders and lead them to personal religion, and to maintain themselves by their work in the garden. They had no funds of their own; few devout sons of the Church came forward to help them to any extent with money. A few did what little they could. And though words of sympathy were very cheering, they did not help to feed and clothe the Brothers, even in the simple way which the Rule prescribes. At the most, each Brother

The Priory Gate House, Caldey

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could contribute only about five hours a day to manual work in the garden, and this at labourer's wages brought in little enough even for their simple wants. Their occupation of the rooms placed at their disposal by Mr. Bushell was only contingent on his not requiring them for his own use, and in Holy Week they had to move into the partially-restored Gatehouse, which contained two rooms above and one below, Father Aelred occupying the room which belonged formerly to the Prior of olden days, which was in the same state in which he had left it nearly four centuries before.

Later on the whole of the house was required by the owner, and for eight weeks of their stay on the island, i.e., during the months of August and September, the Community lived in a tent encampment in the pine woods. This might have been pleasant enough for a short time, and in fine summer weather, but the weather that summer was not seldom wet and cold. "Last night"—we quote again from the Brother's diary—"we experienced for the second time the joy of Camp life in a storm. Rain began to fall about 10.30, and continued all night very heavily. All our beds were wet in the morning, but the morning dawned clear and fine, and we were not much the worse for our rough night. Our Monastic Camp consists of three second-hand bell tents. The larder is a disused fowl-house, improvised with shelves for the occasion. The Refectory is outside the tents, under the trees, very nice in fine weather, with plenty of our fowls for company; the Kitchen also is outside, all the cooking has to be done on a navvy's coal-box, which is all right on a fine day, but cannot be expected to burn in the rain." While the island was wrapped in sleep and darkness, the Monks, lantern in hand, threaded the pine wood, and made their way to the Village Church to sing the Night Office, and to pray for "the sleeping world, for those who need our prayers, and for those who never pray." On September 28th, as Mr. Bushell's family had left, they were able to return to the Priory House, where they were very glad to have a good roof over their heads. After eight weeks of roughing it they were well content to settle down to the winter's work.

If Caldey Island was to be their permanent home, it was clear that one of two courses must be adopted. They must ask those who desired to see the Order of S. Benedict re-established to provide them with a sum of £300 or £400, to enable them to erect, with the good will of the owner, a temporary wooden building to accommodate ten or twelve Monks, a simple home suited to their life and work, where

they might live while they were employed in the garden, or occupied some part of the Island, and turned it to a profitable use. Or, if their friends made it possible, they might enter upon a larger scheme, and purchase the Island from the owner, who would be willing to sell upon certain conditions.

For many months this life of real hard work went on. Notwithstanding the hardships their numbers grew. Brother Samson had been clothed as a Novice in June, the first to receive the Habit within the Priory walls since the Dissolution, and he took the name of the third Abbot of Caldey, who was a contemporary of S. Benedict, and followed the Celtic Rule. Hard though the life was, it had one good result—the Brothers were closely knit together in the bonds of the Divine Love, and were more resolved than ever to hold together, and to face with courage whatever difficulties the future might bring to them. It was during their fifteen months' stay on Caldey Island that the Community began to be really welded together, and to become a homogeneous body. Together they struggled on, together they laboured and prayed, each contributing something towards making the hard life possible, while the conviction grew increasingly strong that God had brought them together, and that He would make their way clear in His own good time.

It was impossible to remain at Caldey without a house to live in, and without the opportunity of doing any remunerative work for the support of the Community, which has no funds of its own. At this period in their history the pressure of circumstances was very great. But at last, when things seemed darkest, they found that the end of their gravest difficulties was at hand. For some years past Lord Halifax had been interested in the Community, and had been anxious to do all in his power to place it on a sure basis. With Mr. H. W. Hill he had considered several schemes, which came to nothing. But in the opening days of 1902 he made the Community the generous and definite offer to occupy Painsthorpe. And their hearts were gladdened by the certainty of having at last a home which would shelter them for some time to come.

Throughout their residence on Caldey Island Mr. Bushell had been full of interest in the Community, and had hoped that the revival of Benedictine Life on the Island, a blessing not lightly to be lost, would be secured and made permanent. In preaching and writing he often expressed his hope that the Almighty and loving Father might bless their stay, whether it were long or short, and he foresaw the good that might result

The Village and Church, Caldey

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from its becoming their permanent home, as well as the difficulties which might render it only suitable as a temporary resting-place. If funds had been forthcoming at this time a definite and lasting arrangement might have been arrived at, which would have fulfilled all the hopes which both Mr. Bushell and the Community cherished, that the ancient buildings might be once more recovered to their former use, and a sacred spot restored to the service of the Lord. The project was dear to both: the opportunity had arrived, but it was impossible at that time to embrace it.

CHAPTER VII

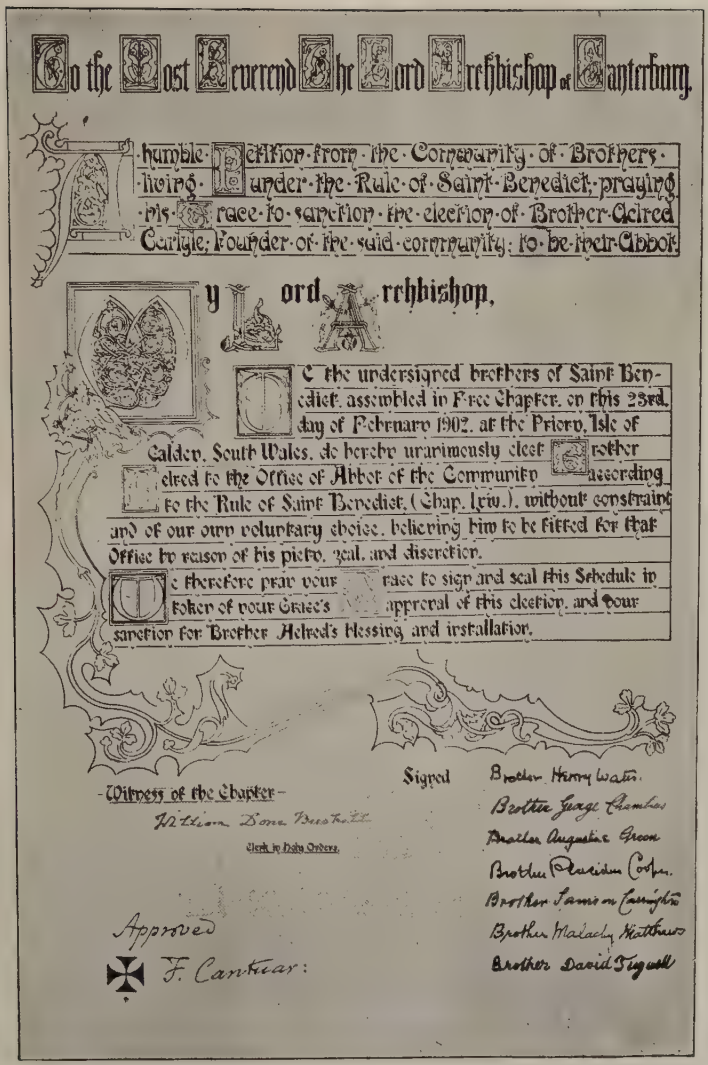
The Grant of the Charter

DURING the years of probation the Brothers had ever been cheered and encouraged by the thought that the Archbishop was their friend. And at last the time seemed to have come when they might apply to him for the official recognition of the Community which he had promised. Father Aelred had persevered not for two years only, as the Archbishop had prescribed, but for four, and he had gathered together a band of men who gave evidence of a true vocation to the Religious Life under the Rule of S. Benedict.

Accordingly, the Charter, of which we give a *facsimile* here, was drawn up, signed by all the Community on February 23rd, 1902, and sent to the Primate. The document declared the election of Father Aelred as their Abbot, it prayed His Grace to confirm the election, and asked him to give to the Community his official sanction and recognition, in accordance with his promise.

As in the case of Father Aelred's request for the authorization of his Solemn Profession, so also in the case of the Charter, a long delay took place before the answer of the Primate was received. Dr. Temple took time to consider each petition, and each was eventually granted.

At the time when Father Aelred had asked the Archbishop to sanction his Profession, the Lambeth Conference had lately expressed its general approval of the revival of Religious Communities, recognizing, as the Encyclical Letter had said, the manifest tokens of God's blessing upon them, and expressing its thankfulness for the increasing readiness which the Communities had manifested to be brought into closer union with the Episcopate. In the interval that had elapsed since Father Aelred's Profession, the Committee of the Lambeth Conference had presented a further Report to the Archbishop,


To the Most Reverend the Lord Archbishop of Canterbury.

A humble Petition from the Community of Brothers living under the Rule of Saint Benedict, praying His Grace to sanction the election of Brother Aelred Carlyle, Founder of the said community, to be their Abbot.

My Lord Archbishop,

We the undersigned brothers of Saint Benedict assembled in Free Chapter on this 23rd. day of February 1902. at the Priory, Isle of Caldey, South Wales, do hereby unanimously elect Brother Aelred to the Office of Abbot of the Community according to the Rule of Saint Benedict, (Chap. lxiv.), without constraint and of our own voluntary choice, believing him to be fitted for that Office by reason of his piety, zeal, and discretion.

We therefore pray your Grace to sign and seal this Schedule in token of your Grace's approval of this election, and your sanction for Brother Aelred's blessing and installation.

Witness of the Chapter –
William Bona Bustwell
Clerk in Holy Orders.

Signed Brother Henry Watts.
Brother George Chambers
Brother Augustine Green
Brother Placidus Cooper.
Brother James Carnegie
Brother Malachy Matthews
Brother David Tidgwell

Approved
F. Cantuar:

The Charter of the Community

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on November 11th, 1901, three months before the application of the Benedictine Community for His Grace's recognition. In the course of that second Report the Committee of the Conference had expressed its opinion that it is essential for a due relation between the English Episcopate and Religious Communities that there should be on the part of the Episcopate a recognition of Religious Communities within the Church of England, and of the Religious Life as expressed in the Rule of such Communities, and that there should be on the part of the Communities a distinct recognition of the authority of the Episcopate. It was with this Report before him that the Archbishop considered whether he could give a final authorization of the work which he had already provisionally sanctioned, and over which he had watched during the four years that had elapsed since he had commissioned Father Aelred to found a Community. He had to consider whether the position of the Community would justify him in taking the decisive and final step of putting his name to the Charter, and sanctioning with the authority of the See of Canterbury the revival of the Benedictine Order in the English Church. For the Archbishop's signature would mean nothing less than this. In faith and prayer the Community awaited his decision.

At last, at the end of May, 1902, the Charter was returned, bearing the Primate's signature,

"Approved. ✠ F. Cantuar."

It is difficult to describe the thankfulness with which the Abbot and Community received the document which gave them at last an assured status. They went into their chapel, and with grateful hearts sang their *Te Deum* of thanksgiving to Him Who had given them their desire. Their purpose had never been of the nature of a private venture. It had been undertaken soberly, and it had sought at every stage the sanction of authority. Their endeavour had not been wanting in courage and resolution, but it had ever been loyal to Catholic order and discipline. And now, after nine years of preparation, the Primate conferred on the Superior the rank and title of Abbot, and gave the Community the right to exist as a fully authorized Community in the English Church, thus fulfilling his promise made in 1898.

On receiving the Charter the Abbot wrote the following letter to the Archbishop:—

"My Lord Archbishop,

"We are most grateful to your Grace for your kindness in signing our Schedule of Election, and thus establishing our

little Community. Your Sanction means a great deal to us, and men can now come to us for the Religious Life who might otherwise have sought it outside our own Communion.

"Believe me,
"Your Grace's most faithful servant,
"Brother Aelred Carlyle.

"To his Grace the Lord Archbishop of Canterbury.
"*May 28, 1902.*"

The significance and value of the Charter by which the Archbishop constituted Father Aelred Abbot, with the clearly-defined functions appertaining to that Office, "according to the Rule of S. Benedict" and ancient precedents, is fully recognized in the following letter, which the late Bishop of Argyll and the Isles wrote to the Abbot:—

"My dear Father Aelred,

"Many thanks for your kind letter of the 22nd of last month, and for sending me that deeply interesting pamphlet which accompanied it, and which I have read with feelings of thankfulness and hope. I especially value the reproduction it contains of the late Archbishop's formal approval of your election to the office of Abbot in your Community, 'according to the Rule of S. Benedict.' All things that relate to the revival of the Religious Life, within the Anglican Communion, have for me a great interest, though of course I can only look at them from a distance.

"My earnest wish for you is that you may go on and prosper. Apparently good and holy beginnings sometimes seem to go wrong very soon, or come to nothing. Perhaps, when this happens, it is mainly through the want of an entire dependence upon the help and protection of the Holy Ghost, and through lack of devotion to Him. Yet, though it is so natural for us all to grow slack or to go wrong, 'where He is Guide, no ill can come.'

"Wishing you, therefore, above all things, His Divine Assistance,

"I remain,
"Your faithful brother in Our Lord Jesus Christ,
"Alex., Bishop of Argyll and the Isles."

Painsthorpe

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CHAPTER VIII

Consolidation at Painsthorpe

THE time had come for consolidation. The Community had been steadily growing. It had not been endangered by any access of material prosperity; on the contrary, it had suffered at times from lack of the very necessaries of life. Its trials had resulted in the gain of character and stability. In the uncertainty of its future it had learned detachment; while at the same time it had received sufficient sympathy to encourage the Brothers to persevere, and to believe that God in due time would raise up friends for them, and provide the Community with all things essential to its existence and growth.

At the beginning of 1902 the numbers having increased to nine and the Charter having been granted, it was clear that the time had arrived when the Community must have a settled home. The offer which Lord Halifax made to them of the use of Painsthorpe was singularly opportune. The house provided ample accommodation for the Community, and the terms of tenure were such as to ensure a degree of permanency. On March 5th, 1902, the Community arrived at Painsthorpe from Caldey, and quietly settled down to the routine of its ordered life, freed from many anxieties which had beset it during the past few years. On entering the diocese of York, it received the recognition of the Archbishop of York, who became uniformly kind and sympathetic. And the Rector and people of the parish of Kirby Underdale, in which Painsthorpe is situated, proved themselves the cordial friends and well-wishers of the Brothers.

The period of probation was over. The Community could now live the life of the Benedictine Rule without distraction. There was an increase in numbers, healthy and sustained, without being unduly rapid, and the corporate life and devotion of the Community deepened.

It is interesting to find that Painsthorpe, the home during these few years of the Benedictine revival in England, formed part of the property given by William the Conqueror to the Benedictine Abbey of S. Mary at York. The Charter given by William Rufus to the Abbey states that "William my father gave the Abbey aforesaid what Hernegrine the Monk held, that is, Paines Thorp, and whatever he had in Kirkeby (Kirby Underdale) and in Hunkelby." Hernegrine seems to have held land in Kirby Underdale and Painsthorpe before assuming the cowl, as in Domesday Book is the statement under "Land of the King's Thanes": "Two Manors. In Chirchebi (Kirby Underdale) Haregrin had six oxgangs (and Sivard one carucate) of land to be taxed. Land to one plough. The same have it yet, and it is worth two shillings." "Manor. In Thorf (Painsthorpe) Aregrin had one carucate of land to be taxed. Land to half a plough. The same has it, and it is waste." In a note of the translator's Haregrin (more correctly Arnegrin) is thought to have been grandson of Earngrin, father of Sigefirth and Morkere, the chief thanes of the seven boroughs, slain, in 1016, by order of Edric Streona. Algitha, widow of Sigefirth, became the Queen of Edmund Ironside, This King's Thane, becoming "Hernegrine the Monk," seems to have built the existing church at Kirby Underdale, and given it to S. Mary's Abbey, as in the Charter given by Henry II to the Abbey, in recapitulating the gifts of the Conqueror and Rufus, and others during their reigns, it is stated that "Hernegrine the Monk Kyrkeby in Hundelvesdale the church of that place (gave)." The patronage remained in the possession of S. Mary's Abbey until the Dissolution, as did Painsthorpe and the other lands in the parish which had been given to it.

Painsthorpe is a plain unmonastic house, surrounded by a pleasant flower-garden, and standing in a wooded meadow, with many a slope and hollow, on the edge of the Yorkshire wolds, and distant about a quarter of a mile from the village of Kirby Underdale. The house when adapted to the needs of the Community contained thirteen cells, a Community Room and Refectory. In order that the Community might be able to discharge its primary obligation of prayer and worship with due dignity, Lord Halifax urged the building of a brick chapel of a permanent character, adjoining the house. It was begun in June, 1902, and was blessed by the Rector of the parish on November 11th. It became the focus of the life of the Community, for here the Holy Sacrifice was daily offered, and the Hours of the Divine Office were recited. On a knoll in

The Calvary, Painsthorpe

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the grounds stood a Calvary, the cross about twenty feet high, bearing a Figure carved at Ober-Ammergau, and given by Lord Halifax. "Ah!" said an old labourer, as he stood at its foot, and looked for the first time in his life upon a Crucifix, "'tis a pity there are not more of these about the country; they would make us think more of how God loves us!" In a cottage forming part of the farm buildings was the Vestment Room, the making of vestments being one of the handicrafts to which the Brothers applied themselves. Their work daily contributed a more adequate income to the Community, and raised it towards the position of being self-supporting.

On Sundays the Brothers attended the Parish Church, and helped the Rector by teaching in Sunday School, serving at the Altar, and assisting in the choir.

In January, 1905, a simple and inexpensive Guest House was built near the Monastery, which proved of great service in adding friends to the Community. It was constantly full of guests who came for longer or shorter periods of rest, or for spiritual refreshment. By this means those who lived in the world were helped and cheered, and the spiritual force of the Monastery passed out through them into the world.

CHAPTER IX

The Installation of Abbot Aelred his Ordination

PAINSTHORPE will always be gratefully remembered by the Community. It is associated with the period during which the bond of the Disciplined Life grew stronger. The uncertainty and privations of the earlier years had taught their lessons; the sense of responsibility deepened as the years went on, and the Brothers felt a thankful and ever-increasing confidence in God Who had brought them thither.

At Painsthorpe the "character" of the Community began to assume a more definite aspect. Each one who came, whether he stayed or left, contributed something to the formation of corporate character. During those years the Community learnt to know its weak points, and to estimate the difficulties which lay before it.

And while the inner life of the Community developed, events of great importance took place. The Charter signed by the Archbishop of Canterbury had provided for the Installation of the Abbot, when opportunity permitted. It was within the competence of any Bishop, holding the permission of the Diocesan to officiate in the Diocese in which the Monastery was situated, to perform the ceremonies of the Installation. In 1903, eighteen months after the Community had settled at Painsthorpe, the Bishop of Fond-du-Lac, Dr. Grafton, came on a visit to Lord Halifax at Garrowby, in the parish of Kirby Underdale. The Abbot wrote to the Archbishop of York, who had extended his fatherly sympathy to the Community, and asked that, since the Archbishop had not yet found himself able to visit the Community, he would allow the Bishop of Fond-du-Lac to perform the act of Blessing and Installation. This

The Monastery Chapel, Painsthorpe

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permission the Archbishop graciously accorded, assuring the Abbot of his prayers, and sending his blessing. Dr. Grafton willingly consented to officiate.

The ceremonies of October 30th, 1903, were those of the ancient service for the Blessing and Installation of an Abbot of the Order of S. Benedict, dating in the main from the eighth century. They were attended by the whole Community, and the Bishop's Chaplain, Archdeacon Fay, came as a witness of the ceremony. The Rector of Kirby Underdale, Lord Halifax, and many of the people of the village, were also present. Nothing essential was omitted, and at the close the Bishop gave a sympathetic address, showing how fully he entered into the spirit of the service. The Bishop doubtless realized all the more fully the significance of the occasion since he is himself a Religious, a former member of the Society of S. John the Evangelist. The Bishop then endorsed the Charter, which had a clause added to it, stating that he had blessed and installed the Abbot by permission of the Archbishop of York.

Another event of great importance to the Community was the Ordination of the Abbot in 1904. The Bishop of Fond-du-Lac had expressed his willingness to aid the Community in any way that he could; and when, at the Bishop's request, the Abbot went to America to consult with him as to the possibility of founding a Benedictine House in his diocese, he took with him letters from the Archbishop of York, addressed to the Bishop, giving permission for the Ordination of the Abbot, and stating that on his return he would receive him as one of his clergy in the diocese of York. The Bishop of Fond-du-Lac accordingly ordained the Abbot Deacon in his cathedral on November 12th, and Priest in the church of S. Peter, Ripon, Wisconsin, on November 15th.

A third important event was the Solemn Profession of three of the Brothers, on S. Paul's Day, 1906. By this final step they bound themselves absolutely to the Religious Life, under the Rule of S. Benedict. The three seniors took their permanent place in the Community, and thus increased its stability.

Though the Community was still in the day of small things, it was able to entertain humble and yet confident hopes for the future. The Installation of the Abbot completed all for which the Charter had provided. The Abbot's Ordination increased his power of service. The Solemn Profession of three Monks gave the promise of permanence to the Community.

From that time on there were few events that need be here

recorded in the life at Painsthorpe. The Community found every happiness in the quiet tenor of its ordered, uneventful life, and there was no desire to pass beyond the Enclosure save when real necessity required. The Abbot was fully occupied in the direction of the Community, and it was but seldom that he spoke or preached outside the Monastery, only occasionally ministering in the parish church, and in one or two others. The Community claimed him, and to it he devoted himself.

Applications for admission to the Community increased in number, but the narrow limits of the Monastery restrained its growth. That was well, for it necessitated the careful scrutiny of those who had already been admitted to the Noviciate, as well as of those who wished to become Novices. And so from time to time those who showed signs of a genuine vocation were sifted from those who were less clearly called to the Religious Life in this Community.

"Amid the Winter Snow," Painsthorpe

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CHAPTER X

The Isle of Caldey

WHILE it was needful rigidly to examine those who applied for admission to the Community, it was undesirable, and indeed impossible, to reject those who appeared to have received a distinct vocation to serve God in the Contemplative Life. The limited space afforded by the house at Painsthorpe was fully occupied, and in order to provide additional accommodation three railway carriages were procured, and divided into cells. The question of making permanent additions to the house was raised in the autumn of 1905, and Lord Halifax was proposing to build on some rooms, when quite unexpectedly at the end of that year it became known to the Abbot that the sale of Caldey was within the range of possibility, and with this came the welcome news that a sum of money would be available for its purchase. After prolonged and careful negotiations, the Contract of Sale was signed on July 20th, 1906, and the final conveyance of the freehold of the Island to a trust formed of the Professed members of the Community was effected on September 29th, 1906.

The matter, so entirely advantageous from every point of view, was one quite beyond the means of the Monks: it was not of their own seeking—it was the gift of God, Who had led them to the Isle of Caldey six years before, and now brought them back to it at the very time when it was most needed, and when the Community had become sufficiently established to assume the charge.

From the earliest ages of Christianity Caldey has been the home of Monks. There is no record earlier than that which tells of the Celtic Monks, who, in the middle of the fifth century, found its isolation a fitting shelter for their austere life.

The ancient names of Caldey were Ynys Pyr and Llan

Illtud, the former meaning the Island of Porius, the latter the Monastery of Illtud. The name Pyr, or Pir, is found in an English form in Manorbier, which does not mean the "Manor of Pyrrhus," but "the stone building of Porius." At Manorbier, situated on the mainland, five miles west of Caldey, Gerald the Welshman, the historian and companion of Archbishop Baldwin, was born about 1150. Gerald imagined that his native place was called after one Pyrrhus, perhaps the reputed British king of that name, but Professor Rhys (who thrice refers to the antiquities of Caldey in his "Celtic Philology") has proved that the name Pyr is to be traced to Porius. A well-known inscription discovered at Trawsfynydd, in Merionethshire, reads "*Hic in tumulo Porius iacit, homo planus* (or *Christianus*) *fuit.*" In a Goidelic inscription Porius is represented in a longer name, Votecorigas, and Suetonius tells us how a gladiator named Porius—who was probably a Gaul—excited the jealousy of the Emperor Caligula by the applause that followed his releasing of his slaves. Porius is clearly a Celtic name, and perhaps the name Manorbier points to a monastery established on the mainland before the settlement of S. Illtud at Caldey. In the Breton life of S. Samson, Bishop of Dôl, Pirus is referred to as having founded a monastery (*insula*) not far from that of S. Illtud. Pirus is there called "an excellent man, and a holy priest." Gerald the Welshman is the first writer to identify the "Island of Chaldei" with the Welsh "Enis Pir."

The Life of S. Paul Aurelian says the Island (or monastery) was once called by the name of Pyrus, whereas at the time of writing it was called Llan Illtud. The latter is the name found, too, in the Breton "Life of S. Gildas." S. Illtud is said to have been the great-nephew of S. Germanus, who came to Wales to combat the Pelagian heresy. On Caldey Island he numbered among his pupils S. Gildas, who founded a Monastery on the peninsula of Ruys in Brittany, where in later years the Benedictines established their more genial rule in place of the severe Celtic discipline. The companions of S. Gildas at Caldey were S. Paul Aurelian, Bishop of Léon; S. Samson, Bishop of Dôl; S. David (Dewi Sant), Patron Saint of Wales; S. Malo, and S. Brieuc. Gildas was born about 500 A.D.

Albert le Grand, of Morlaix, the great seventeenth century editor of *The Lives of the Saints of Brittany*, substitutes Daniel (or Deiniol) for Dewi (or David), among S. Illtud's pupils at Caldey. There can be no doubt that the tradition which associates the Monastery and School of S. Illtud with Caldey

The Priory Church, Caldey (West View)

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is the original one. How to account for the better known tradition connecting him and his distinguished pupils with the great Monastery of Llantwit Major is a difficult problem. Professor Williams, of Bala, suggests that the original Llan Illtud on Caldey Island, being unknown to the Welsh writers of the eleventh and twelfth centuries—because the memory of S. Illtud had practically perished in Pembrokeshire—their minds turned to a surviving Lanna Iltuti (Monastery of Illtud) in Glamorganshire.

A little over three hundred years ago a *Life of Gildas* was first published. This had been written by a Monk of Gildas's Monastery of Ruys, probably towards the close of the ninth century, and the original MS. was preserved at the Benedictine Monastery of Fleury—that treasure-house of ecclesiastical documents. Closely related to it are the Breton lives of S. Samson of Dôl, and S. Paul of Léon. All three describe the Island, the Monastery and School of S. Illtud, the enlargement of the Island, the capture and departure of the predatory sea birds.

This is the quaint and beautiful legend they tell of Caldey. "The little Island," says the Breton *Life of Gildas* "was cribbed, narrow, bare and barren." The School, adds Albert le Grand, was so near the shore that at high tide the sea came in. Gildas, impressed with a sermon he had heard his master preach on the power of prayer (*S. Mark* xi. 24) asked S. Illtud why he did not pray to the Lord Jesus Christ to enlarge the Island. So the lads and the Abbot prayed, and when they went out from the Oratory they found that the Island had widened all round, and the barren soil had become fruitful, as it has since remained to this day. S. Illtud then sowed corn on the Island, but when it sprang up the crop was almost destroyed by the sea birds. The three lads, Gildas, Paul, and Samson, were put to guard the corn by turns, but in vain. At last, in answer to their prayer, they succeeded in catching the birds and driving them like sheep towards the Monastery. The Abbot, coming out of the Oratory, marvelled at the faith of the lads and at the miracle that had been wrought. He admonished them to treat the birds mercifully, and adjured the captives, which he now set free, never again to lay waste the corn fields of the Island.

A glance at the map of Wales will show the proximity of Caldey to Gower, and it is natural to suppose that S. Illtud and the Caldey Monks laboured on the peninsula, where three churches are connected with his name—those of Llan Rhidian and Oxwich by dedication, while Ilston is merely a contraction

of "Iltwitston." S. Samson was Abbot of Caldey for a year and a half before passing over to Cornwall and Brittany. Here also S. Dubricius (475–560), he who crowned King Arthur—"Dubric the High Saint," of whom Tennyson sings,—the founder and first Bishop of Llandaff used to spend his Lenten fasts, and here his unknown servant lived and died, to whose memory the Ogham Stone is by some thought to have been inscribed. Truly Caldey has been an Island of Saints, like Bardsey and Iona to the north, and Lindisfarne to the east.*

In this remote spot, in those remote times, the praise of God was sung, and thence the Celtic sailor-monks told forth the glorious Gospel of the grace of God, and by their lives commended it to a wider world than theirs.

Later, when the rough methods of the Celts were replaced by the disciplined Rule which gradually spread throughout the western world, Caldey became Benedictine. In the reign of Henry I, it was given by the King to Robert, son of Martin of Tours; by Robert it was given to his mother, and she in turn, with her son's consent, conveyed it to the celebrated Monastery of S. Dogmael, in the north of Pembrokeshire, of which it remained a Priory until the Dissolution, when it was purchased by one John Bradshaw, of Presteign, and has ever since remained in secular hands.

Thus, for nearly a thousand years Caldey was Monastic. From about 450 to 1550 it was the chosen Home of Peace—peace broken then by the storm which the sacrilegious tyrant raised against it in the sixteenth century, when the Monks were dispossessed, their Monastery seized, and their praise silenced.

Was it well? this rude severance with the past! This breaking up of nearly a thousand years of the Rule of the Disciplined Life! This sudden and complete abandonment of a flock that had never known aught but the ministrations of the Caldey Monks—the Island having been always extra-diocesan—and thenceforth has had few to care for it! Surely it is a pitiable thing that with the passing of the Monks there passed the care of the Church from Caldey! Can this make Christian men love the Dissolution? Is there another place in all our country of which such a tale could be told?

Of the days that are gone some simple and rough remains still exist. A leaning Tower stands at the west end of the primitive Nave and Chancel of the little Priory Church built

* We are indebted to Professor Young Evans for some of the above historical notes on Caldey in Celtic times.

Chancel of the Priory Church, Caldey

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by the Benedictines. On the north, forming a Cloister-garth about 27 feet square, lie the remnants of the Monastery buildings:—the Undercroft, a narrow Turret Stairway leading thence to the Dormitory and the Abbot's Room above, the Refectory, the Calefactory, the Gate House, and little more—and these but small, rude in structure, unskilled in design — the work of a primitive people, in a primitive age, dwelling in a remote Island, far from the influence which the architects of the period were exercising elsewhere. The remains of the Priory are small, for they were only intended in Benedictine times for about thirteen Monks. Some of the buildings were erected in the thirteenth and succeeding centuries, and at the time of the Dissolution were converted into a farmhouse, which has since grown to larger proportions, and has now incorporated much of the older part, and dominates the whole. Till ten years ago the Priory Church was degraded to all manner of common use, being in part a laundry, and in part a malt-house. The owner, feeling keenly this desecration of God's House, cautiously restored the Chancel as far as he was able. It measures 25 feet by 12, and is paved with cobbles from the beach. The Nave is 50 feet by 16, and has been fitted up temporarily for use as the Choir of the Community. The Refectory forms the kitchen of the modern house: and the Dormitory was till lately divided up into servants' bedrooms, but is now opened out, and presents much of its original appearance.

There is a small Secular Church a quarter of a mile distant from the Priory, also of the most simple form, standing on the site, and at least embodying some of the old building in which the dependents of the Caldey Monks of old used to worship in happier days. Until lately the chancel was partitioned off, to serve as a School, but it has now been restored to its proper use. Thirteen cottages form the village, where about forty-five people live, who are employed on the farm, the garden, and the quarries. In the fifteenth century, William, Bishop of Worcester, found upon the Island thirty houses: so the population has apparently fallen from 150 to 45. Dissolution spelt decay.

The Island measures about one and three-quarters of a mile long by three-quarters of a mile broad (if it be possible so to describe an irregular form which somewhat resembles that of a prehistoric Saurian). It contains some 500 acres of fertile sandy land; corn, potatoes, and garden produce grow well, and there is good pasturage for sheep. The

Island is fair to look upon with its rich carpet of flowers for which it is famous all the country round; on the rocks the rare Tree-mallow grows, and there is a wealth of golden Samphire, the vernal Squill, the Sea Spleenwort (Asplenium marinum). The Portland Spurge, so seldom found, grows profusely in Priory Bay. The blue Fleabane, the Burnet-rose, and the dwarf Centaury bedeck the sandy turf, while Fuchsias and Bulbs of various kinds luxuriate in the equable climate. It is a joy to live in so fair a spot, where so many memories gather round, and such beauty of form and colour gladdens the eye.

The Geological formation is exceedingly interesting. On the south there is the Old Red Sandstone, and on the north, facing Tenby, is Grey Limestone of splendid building quality. Discoveries have been made of Pleistocene bones, Neolithic human remains, together with those of brown bear, wolf, hyena, lion, mammoth, rhinoceros, hippopotamus, Irish elk, red-deer, reindeer, wild ox, bison, fish, dog, sheep, goat, and cattle. The coast line is very broken and picturesque: the cliffs, especially those of S. Margaret's Islet, being pierced by celebrated caves, into some of which a boat can penetrate at high water. To the south-west, defending the Island from the Atlantic storms, are cliffs of Lime and Sandstone 200 feet high. Seven Bays indent the shore—Priory Bay, Paul Jones's Bay, Bullums Bay, Drinkim Bay, Red Berry Bay, Sandtop Bay, and Sandy Bay. The rocks are richly coloured, and the ever-flowering gorse brightens the land with gold array. In early summer the Island is alive with cormorants, gulls, eligugs, and guillemots, and other rarer species of our sea birds which delight to rear their broods in safety on the lofty cliffs towards the west. Snow rarely falls and never lies on the sunny soil; the chill of frost is seldom felt; yet the air is always fresh and bracing with the breezes that sweep across half the world from the open sea. Close to the Priory a spring of water rises which supplied the needs of the Caldey Monks of long ago.

Communication with the mainland, (but rarely interrupted by the north-east gales which occasionally lash the waters of the bay into fury,) is made by a private steamer. This daily brings the letters across the Caldey Roads separating the Island from Tenby, and provides for such connection as is necessary, fetching visitors and provisions, and serving to keep sufficient touch with the world from which it lies apart: less severed than in earlier times, for the Lighthouse which stands on the high land to the south not only warns

The Village Church, Caldey

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mariners of the dangers of the northern coast of the Bristol Channel, but also serves as a Telegraph Station for Caldey. Standing on the lofty cliffs a lovely view of land and sea greets the eye. To the east can be seen the peninsula of Gower: on the north-east rise the Black Mountains: to the north, over Tenby, the Precelly hills are visible: to the south on a clear day (and there are many such in this sunny spot) the Devonshire coast and Caldey's twin sister, Lundy Island, can be distinguished: to the south-west, past S. Govan's Head, there stretches away to America the open ocean.

There are some interesting relics of bygone times, geological and religious.

In the Priory Church is an incised Stone, five feet high, bearing the legend, ascribed to the ninth century, *Et singno* (signo) *crucis in illam fingsi* (finxi) *rogo omnibus ibi exorent pro anima Catuoconi*, which is thus translated by Professor Rhys, "And I have provided it with a cross; I ask all who walk in this place to pray for the soul of Cadwgan" (possibly the Cadogan who, according to the *Liber Llandavensis*, gave land to S. Teilo.) But this is not the only nor indeed the chief interest attaching to this Stone. It is the well-known Ogham Stone of Caldey, and belongs to an earlier date than the ninth century, for there is still to be deciphered by those who can read the Ogham characters the remains of a mutilated inscription which may take us back almost to the times of S. Dubricius in the sixth century. "Magl Dubr" is all that can now be seen, and it is, according to some authorities, the Celtic for "the (tonsured) servant of Dubricius." Possibly it may be a memorial to one of the earliest Celtic Abbots of Caldey.

In a fissure in the rocks of the High Cliffs, where are now the quarries, there was discovered about the middle of last century a little alabaster Reliquary. It had doubtless been hidden there by the last Benedictine Monks, to whom the Island belonged, at the destruction of their Monastery—in hope that they, or other Monks who in God's good time might come after them, would regain and cherish it once more. The Reliquary is in the form of a tomb, and is about 8 inches long by $2\frac{1}{4}$ in height, and $2\frac{1}{4}$ in breadth. It contains three cavities, and upon a separate piece which serves as a covering, or lid, is sculptured a recumbent effigy.

On the Islet of S. Margaret, which is only to be approached from Caldey at low water, are the ruins of a small Chapel.

This is but a brief account of Caldey, the Isle of Monks,

surrounded by the blue waters of the Severn Sea, and fragrant with the scent of flowers and the memory of holy lives. It is an Island of many aspects, full of charm of many kinds, rich in historical and natural interests which carry the mind back to the past, and onward into the unknown future. The thought of what Islands have already been to the Christian world leads on to the hope of what even Caldey, by the grace of God, may be in the years that are to come. It may never be a Patmos, an Iona, a Lindisfarne: but storms are gathering round the Church of God, and in troublous times it may be a Home of Peace, and a Stronghold of the Faith. No better place could be found wherein to lead the Contemplative Life. Far enough away it lies for those who live on it to see the houses of the busy world, but not to hear its sounds: yet near enough for its shores to be reached by those who seek the seclusion of the Cloister, or the aid of those that dwell therein.

The Isle of Caldey is an inspiration to those who are willing to listen to the Voice of God calling across the Ages, and bidding us watch the signs of the times in which we live. All the world over great and anxious struggles are going on, presaging the coming of even fiercer contentions that will surely rise to try the faith even of the elect—the raging of the storm against Him that sitteth above the waterflood. In the ages when the Cross of Christ was borne across the world in its assault against the realms of darkness the Cloister played its part. In the days that are coming, when dark clouds are gathering again, God is calling for Soldiers of the Cross, vowed solely to His interests, and content to renounce all, that in singleness of heart they may serve Him alone.

The Community, now eighteen in number, left Painsthorpe on October 17th, 1906. Before their departure a short service was held in Kirby Underdale Church, and the Rector gave the Community his blessing. The parishioners had assembled to bid the Brothers farewell, and they were greatly moved. For the Brothers had long lived down any suspicion that had been created by bigoted agitation, and the relations between them and the parishioners had ever been of the kindliest. The people had recognized that though the dress and manner of life of the Brothers was new to them, it had been a great blessing to have in a remote spot a body of men whose lives were vowed to religion, and who had shown themselves always ready to respond to physical and spiritual need.

On leaving Painsthorpe the Brothers travelled all night, reaching Tenby in the early morning of S. Luke's Day, a day

The Home-Coming, Caldey (S. Luke's Day, 1906)

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bright and sunny, after a gale which had swept the Island all night long. The entire population of the Island had assembled to welcome the Community. A procession was formed on the cliff overlooking the bay, and as the steamer neared the shore the procession, headed by thurifer, cross-bearer, and taperers, passed down the winding path to meet the Brothers at the landing-stage.

Thence the procession, augmented now by the Community, wended its way to the Island Church, singing first *Deprecamur* —the very anthem which S. Augustine and his Monks sang as they neared Canterbury, more than thirteen centuries ago— and then the Litanies. As many of the islanders as could find room in the nave of the little Village Church joined heartily with the Community in the old hymn of thanksgiving, "Now thank we all our God," and the Abbot gave his blessing. Then in the same order, and singing the Gradual Psalms, the procession reached the old Priory, which was to be the home of the Community until part of the new buildings should be ready to receive them. The Monks took their places for the first time in the temporary stalls in the nave of the Priory Church, and the Holy Eucharist was solemnly sung.

It was a day which had long been looked forward to, a day of deep significance. The Benedictines had taken possession of their Island home, with all its sacred associations and its many beauties, humbly and confidently relying upon the Divine Protection which they had invoked at the moment of their landing.

. . . . . .

Here the notes of the History of the Community cease. They have dealt very briefly with the life and relations of the Community, tracing the general outlines of its story from the beginning, through the successive stages of probation, sanction, and consolidation. The Community is not to be thought of as having attained its goal, still less as desiring to present itself as a model, or as considering itself superior to criticism. On the contrary, it is very conscious of its many defects, and it has a strong and growing sense of the responsibilities that are gradually being laid upon it, especially of those which come to it with the possession of the Isle of Caldey. It desires to build slowly and surely. It tries day by day to acquire the true Benedictine spirit, to manifest that bright gravity which should characterize all who try to live as sons of God. It is quite realized that an iron repression of natural temperaments, and the imposition of merely irritating

restraints are neither wise nor wholesome, and that the harmony of Community life is derived, not from the reduction of all to a uniform pattern, but from the development in each character of its own peculiar aptitudes and capacities. Underlying the spontaneity of the life there is a deepening sense of purpose. Those who know the Brothers best, are best able to bid them "God-speed." The Community is yet young, but it may be thought to be growing in gravity, in steadiness, in devotion, in loyalty to the ideal of S. Benedict.

Think, then, of Caldey Island as a Home of Devotion, for a thousand years dedicated to God, then desolated, and now recovered for His service, where some are at least trying to realize their Lord's Will declared in His Divine Counsels.

Our Purpose, Method, and Rule

Dom Aelred Carlyle, O.S.B.

Abbot of Caldey

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Our Purpose and Method

Purpose

THE forgoing Notes on the History of our Community are chiefly concerned with our Origin and Development; we now owe it to our readers to make them acquainted with some details of the Purpose of our life, and the Method by which that purpose is worked out in practice.

1.—FUNDAMENTAL PRINCIPLES

A friend recently asked a question, which must of necessity be in the minds of many of those who have heard of our Community: "*What is the Fundamental Principle underlying your life at Painsthorpe?*" The definition of our Purpose, and the description of our Method, which we have chosen as the subject of this Paper, should be a fairly complete answer to this question.

The Purpose which the Religious Life has in view is the highest possible: for it is a Response to the call of Almighty God to live in *eternal relations* with Him, and, through Him, with men and all things. It is the acceptance complete and whole-hearted of the claim that the Creator makes upon His creature, the acknowledgement that this present life is only a short passage to the next, which is our true life, and the consequent ordering of our existence here, so that we drop out of it so far as we are able all that will have to be dropped at the hour of our death; that only being kept which is to last for ever.

The service of the Creator must obviously be the end and purpose of the creature, for *God is Supreme;* and until this is recognized in every relation of our life, the world will suffer for dethroning God. Any work, therefore, that asserts the Supremacy of God, deserves the attention of every thoughtful man and woman.

In considering the Religious Life,—which does emphatically proclaim the sole Sovereignty of God,—it is necessary to dwell on its animating principle which is simply the passionate love of the devout soul for God; it is based on loving obedience to the Voice of God calling with convincing power, and in responding, yields to Him His rightful place as the Supreme Ruler of our souls.

The whole doctrine of Vocation as summed up by S. Thomas Aquinas is "to love God neither so much as He is lovable, nor so much as the creature absolutely is capable of loving Him, but so much as a mortal creature can love Him, who

removes every impediment in the way of that love, and surrenders himself wholly to it."

Speaking generally, Vocation is the call of God to the individual soul, and in the realization of the simple fact that we are His creatures, over whom God has an absolute and inalienable right. This claim God makes upon all whom He has created, each for a certain definite purpose, to do a certain work, to fill a certain place in His scheme of Creation, and for no other purpose, work, or place; and in that, and that alone, to find his opportunities for an eternity of knowing, serving, and loving Him, the Creator.

What God wills for the soul is *right;* and misuse of freewill, by which the soul displaces itself, is *wrong.* In its right position the soul finds happiness; in the wrong position nothing comes to it but disappointment and suffering.

God has given each one of us the germ of the gifts and powers necessary for the particular purpose He has planned for us, and in that state alone shall we find our true development and most perfect obedience to His Will. For us, severally and individually, this plan which God's perfect Love and Wisdom has decreed, is our Vocation, whatever or wherever it may be: whether in the shop or factory, on sea or land, in a profession or trade, the Priesthood or the Cloister, of itself matters nothing. The main essential is, that we should occupy the exact place God wills for us, and do our duty in that state, so that our lives become what He meant them to be. In the sight of God the good Religious is *of himself* no better than the good secular, the good Priest no better than the good business man: if God intended the Priest to be a Priest, and the business man to be such, that is enough: in their respective states they are, by His grace, to attain that measure of perfection which He requires of them, and neither can change place with the other by his own choice without going against the Will of God.

Looked at from this standpoint, all idea of contrast between one state and another, to the detriment of either, is not only absurd, but is positively wicked; because it is a criticism of God's plan for His creatures. To realize one's Vocation, then, is to correspond to God's Will, and strive to walk worthily of that to which one is called. Now God desires to receive the freewill offering of the love of a child for his father, rather than the enforced obedience that a slave owes to his master: the choice is our undoubted possession, how ought it to affect our Vocation in life? In the first place, we may *misuse* our freewill in choosing a lower standard than that which has been shown to us, and the natural man may shrink from the work to which duty

obviously points. Or we may, if we will, *refuse* to co-operate with God in His plan for our souls, and, denying His Supremacy, deliberately go on our own way, thus running into grievous danger. Or, thirdly, we may *accept* what we believe to be the Will of God for us.

It may be asked in what manner does God show us His appointed path? and the answer is to be found in the training of our childhood, our special environment, our friends and our natural tastes and disposition. The call of God comes to us by prayer, in the crises of our lives, by the apparently accidental meetings with those who open our minds to fresh aspirations—in short, by the careful consideration of our capabilities and attractions.

We began to live *for ever* when we were born, and this life is but a preparation for the next, which will be even more full of possibilities and power for good or evil. Our future joy or remorse will very largely depend upon the use we make of the few years spent in this world. We must remember that death is merely an *incident* in life, and not the *end* of it: and it is in the realization of this great truth of our eternal existence that the matter of the choice of our Vocation becomes so vital to us.

Faber says that "The Doctrine of Vocation rests upon the fact that we are creatures. God has an absolute right to us. It is our business to be where He wants us, and occupied in the work He specifies, and we have no right to be anywhere else, or otherwise engaged."

So, then, Christians do not owe to God a shadowy or elusive half-service, but in every state of life a positive, solid, and complete devotion is demanded, because as God, our Creator is entitled to all that we are and have.

Having once grasped this absolute fact that Almighty God requires of none of us a merely comfortable easy-going Christianity, but that we should all have the highest possible conception of our duty to Him, it follows naturally that they who realize this obligation in a greater degree, must of necessity strive to remove all obstacles which might hinder their perfect service, and use every aid which may help them to attain their end. In each individual there should be a conscious and deliberate choice of a suitable environment, wherein he may find his highest development, and so reach that measure of perfection ordained by God for him.

The recognition of God's Supremacy lies at the very root of the Religious Life, and of all true ideas of all life. The sorrows of the world would be lessened if it did but grasp this fact, its disorders would be halved, its joys doubled. Clearly from Holy Scripture, the testimony of the past, and knowledge of human character, *most* men and women are not called to the Cloister,

but to live in the world and therein to find their right place. But it is equally clear that *some* are called to the forsaking of all things for the love of Christ, and such must obey what they calmly and deliberately believe to be the distinct call of God to them. Even if no apparent good came of this renunciation still the Cloistered Life would be the only right life for those for whom God has willed it.

Our Fundamental Purpose, then, as a Religious Community, is to get back to First Principles which lie deep in the foundation of these great realities.

1. The Nature of God, Who is Perfect Love.

2. The nature of Man whose soul is made in the image of God by *Creation*, who is renewed by *Redemption* by Jesus the Son of God, and dedicated in *Sanctification* by the Holy Spirit of God.

We were created to conduce in some way to the happiness of God, we are not our own, we are bought with a price. By Creation, Redemption, and Sanctification we are entirely God's, and our souls, being formed after His likeness, possess in a certain measure His attributes. His perfection of love should be reflected in us, His righteousness, justice, and mercy find their place in our souls. His silent activity moreover finds its response in our nature, for in all ages and in all religions that worship a Supreme Creator, we find those who, like Mary, are content to sit at His feet, and unite themselves to Him by the silent adoration of loving hearts. The principle of the Religious Life is therefore true in conception and in essence: it is a glad and free service because it is responsive to love. Quite unlike this is the world's conception of it. People say that it is false in principle because it is untrue to nature, and the reply is obvious, in S. Paul's words, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (1 *Cor.* ii. 14.)

The position of the Materialists and mere philanthropists of the present day is a sound one so far as concerns the present and transitory life of this world: they ignore altogether the things of the Spirit of God. They cannot discern them with their natural eyes because they are only to be known spiritually. God and His claim upon man is nothing to them, they only concern themselves with the poor, weak, perishing nature of man, the nature of the animal which is here to-day and gone to-morrow. Spiritual things are to these people sheer waste of time, and to them the Consecrated Life must indeed seem a dismal affair, bound by arbitrary rules, a barren, wasted life.

Human society has only one motive power for its actions,—the love of this life and material things: and the Divine society has

another, diametrically opposed to it—the hope of the life to come and the love of Almighty God. Is it any wonder that the former totally misunderstands the latter? No, strong and joyous is the life of those who are given to the service of God in love, "They had no sadness" is the testimony of S. Chrysostom, "they wage war with the devil as if they were playing." S. Anselm says, "Behold and see with what lightness the burden of Monastic life is borne by Christians of either sex, of every age and condition, who fill the whole world with their songs of joyous praise."

Following upon this principle of the relation of the soul to God comes the discovery of His Will for us, and the carrying out of that Will in our daily life. When several people discover that the Will of God lies for them in the same direction, they naturally band themselves together to obtain all the strength they can by mutual association and encouragement. In this we at Caldey, in common with many others elsewhere, find our vocation to live in Community under the Holy Rule of S. Benedict.

We have dealt with this great principle at some length because it is the key to the right understanding of our life. People are apt to dwell too much on *accidents* while failing to grasp the *essentials*, so that we wish to make it quite clear that we are what we are, because we honestly believe this life and none other to be the Will of God *for us:* and because we believe this we could not be anything else.

The accidents of our life, the Holy Rule, the Habit, and Monastic customs are merely the externals which enshrine the principle that keeps us together: the casket containing what we hold most dear: the sacramental bond which in this world of external things is at once the sign and the safeguard of the Life itself.

We wish above all else to make our conception of Christianity a true and living reality, and so we simplify our life, and rightly remove all obstacles in order the better to use all legitimate aids. The Religious Vow is to us the extension or rather the fulfilment of the vows of our Baptism, involving as they do the renunciation of worldly things, and the complete dedication of our lives to the service of God. The Christian obligations common to all men are by God's Will quickened into vigorous force in the Religious Life, and what is often to many an illusive and unsubstantial ideal becomes to others a solid actuality: that which is to-day so often the Sunday pastime of the unthinking Christian becomes the everyday employment, the joyous occupation of a lifetime.

Let us suppose that it became surely known that the Second Advent of our Lord was certain at the end of this present year, and that at Christmas time Jesus, Son of the Eternal God, would come to this earth in the clouds of His Majesty, that His feet

should rest once more upon the Mount of Olives as He came to take out His faithful people and to judge the world. Surely in the face of this event, those Christians who cared would at all costs, and *at once*, give up what they knew would displease their Lord, or hinder their union with Him : they would practically in their various vocations adopt the state of Religious, for they would eagerly seek to detach themselves from the world and transitory things, and attach themselves with their whole heart to the things of God. Pet sins and self-indulgences would be forsaken without a second thought, money would become of small account, and the churches would be thronged night and day by suppliants seeking the mercy of God. How carefully would the Holy Scriptures be searched, the Prophecies read, and the signs of the times discussed! "For the end of all things is at hand, be ye therefore sober, and watch unto prayer." (1 *Peter* iv. 7.)

What *all* would find then, some find now—the Voice of the Beloved speaks to their hearts, and they gladly go forth, leaving houses, and lands, and friends to fill the Monasteries and Convents of the world with Christians fervent in spirit serving the Lord.

2.—THE MONASTIC LIFE, A RETURN TO THESE PRINCIPLES

In all ages and provinces of the Church men and women have been found ready to yield themselves to the exclusive service of Almighty God. Here in England, and especially in Yorkshire, are the magnificent ruins of houses in which have lived thousands who have so responded to this claim : and if for a brief spell the testimony they afforded has been in abeyance, yet during the past fifty years it has been revived by brave women who faced difficulties which we can now hardly realize. Yes, the Religious Life for women has struggled back into full existence in spite of the prejudice and criticism of a world that had largely forgotten God. Sisterhoods have again won for themselves the recognized place they once held in the economy of the Church. It is not only the good work they do for the sick, the suffering, and the sinful that commends them even to the world, but it is *the witness they bear to God* that has won for them the respect, the love, and the gratitude they receive to-day. These women, having once recognized the call of God to the Consecrated Life, persevered with heroic patience till bigoted opposition broke down, and enemies became friends.

For various reasons men have not as yet regained this position : for them the Religious Life has been of slower growth. Attempts have been made over and over again to gather

together those who would lead the Common Life, attempts which have often ended in apparent failure—yet even failure has its lessons for those who can learn them: so that while there are to-day in communion with the Church of England some four thousand women in Religious Communities, there are less than one hundred men who have recognized that in God rests the supreme right to their lives in the Religious State. This deficiency is of course in a large measure accounted for by the fact that men, *as* men, have many more ways open to them, other than the Religious Life, of doing definite service for our Lord. The sacred ministry, evangelical work, and the mission field each take their quota of men, and besides this, men are naturally less spiritually minded than women: the very stress and burden of their lives as bread-winners tie them down to the things of this world. But the Spirit of God is abroad in men's hearts, hundreds are feeling the silent longing for a dedicated life, and the time is surely coming when they too shall be well represented in the Cloister. In these days of infidelity and sin the Monasteries shall be once more, as of old, the bulwarks of the Church, to preserve her faith and her love in the perils that are close upon us. A very devout Priest of the Church of England, entirely devoted to the higher spiritual life, thus writes:—"I think that what the Religious Vocation may be intended to do for the Church is:—

(1) To teach the idea of Vocation as giving its significance to *every* life. The Monk takes his life from God, in response to a Divine call. Everything in his discipline reminds him of this Divine basis of everyday life; so the idea becomes understood generally throughout the Catholic Church, and keeps its place in family and public life.

(2) To be an object lesson from which the unlearned and heathen can take in at a glance certain great principles.

(3) To be a hospital and shelter for weaker souls and penitents, who need more spiritual help and protection than others.

(4) To be a training for the noblest.

(5) To be a practical school of Prayer.

(6) To be a shelter from the all-penetrating vanity and distractions of the world, for some who would otherwise find no privacy, or opportunity for retirement." *

Here it would be well to guard against a possible misapprehension. By custom the word "Religious" has become a technical term, and implies a certain state of life. Suarez

* *Monasticism Ancient and Modern.* F. C. Woodhouse.

says—"We call this state Religious by reason of the last and principle end to which it tends, and this end is God Himself. The worship of God and His service is its first object. Those who embrace it consecrate themselves especially and totally to God, and therefore it is that the name of Religious is given by pre-eminence."

"Religious" does not therefore mean to imply that all other states are profane, or that so-called "seculars" are not religious people. But the expression is used simply to describe the life of those who put themselves under the definite Rule of an approved Religious Community in order to accept the Counsels in addition to the positive Precepts of the Gospel, which are binding on all Christians alike.

There is thus no invidious contrast between the Religious and secular states. *God is Supreme*, and although some are called to forsake all to follow Christ, while others are bidden to remain in the world and yet not of it, both states are equally in accordance with His Will, and in both must His Will be done and His Glory set forth. We cannot do better here for those who may ask what the Evangelical Counsels really are than summarize Canon Woodhouse's excellent epitome of them.

The Evangelical Counsels, or Precepts, or Counsels of Perfection, as commonly understood, are—i. Poverty; ii. Chastity; iii. Obedience. They are so called because they are recorded in the Gospels, are peculiar to the Evangelical or Gospel system, and because they prescribe the highest moral standard that is attainable by human nature. . . .

As regards Poverty—our Lord's teaching is clear and emphatic. Not only does He pronounce distinctly in favour of Poverty, but denounces wealth as dangerous and woeful. And besides this He Himself selected Poverty for His own condition in His human life. We need not occupy space in quoting a multitude of familiar passages. We will take three only, as typical of the various forms of our Lord's teaching on this subject: "Blessed are ye poor, for your's is the kingdom of heaven." "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven." And the parable of the rich man and Lazarus.

As regards Chastity—by which we understand the choice of the virgin state by persons of either sex—"Blessed are the pure in heart;" "Whosoever shall look upon a woman to lust after her hath committed adultery already with her in his heart;" and again our Lord's own personal adoption of the virgin state.

As regards Obedience—"Blessed are the poor in spirit, for

their's is the kingdom of heaven;" "Blessed are the meek, for they shall inherit the earth." And besides these, His praise of the spirit of childhood, and as in the other cases His personal obedience to parents and rulers; and that which may almost be taken as the motto of His life, "Not My will but Thine be done."

Above all there is the advice given by our Lord to the rich young man. These words are not idle words, they are the words of Him Who is Truth, and they have a very real and definite force for all who are able to receive them: "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." (*Matt.* xix. 21.) This advice was distinctly intended to be acted upon *literally* by some persons, and cannot be passed over as if it meant nothing at all. To quote Canon Woodhouse again:—"What interpretation did the immediate disciples of Christ put upon these precepts?"

"The answer is clear and unmistakable as to the conduct of the Apostles. They were poor men indeed, but they gave up their all for Christ. We hear nothing of wives, except in the case of S. Peter: and he evidently left her, for he claims Christ's promised reward to those who had left houses, and brethren, and sisters, and father, and mother, and wife and children, and lands for His Name's sake. These precepts were accepted then literally by the Apostles, and carried out without reservation, or softening down, or dispensation."*

"We may liken the Religious Life to a beautiful garden full of flowers of a peculiar fragrance, set in the vaster fields of the commandments, where we ought to find a more condensed element of that Christianity to which we are all called. The real value of any Religious Rule whether Active or Contemplative, mild or austere, consists in that eternal element which must enter into the life of every soul secular or religious, whatsoever his education, surroundings, and definite beliefs may be. There is nothing actually ennobling in mere separation and seclusion from the life of humanity at large: this were a loss rather than a gain unless it substituted a deeper sympathy with the more fundamental interests of mankind. It is not for us to contrast the life of the Commandments with that of the Counsels as that which is lower, with that which is higher, but to rest rather in that most sacred essence which is common to both. We can aim at nothing higher than Christianity, and we are all bound to aim at that: Religious life is in order to Christianity, and not Christianity in order to Religious life."†

* *The Counsels of Perfection.* F. C. Woodhouse.

† (Abridged from *Where Saints have trod.* M. D. Petrie.)

Monastic life, then, has its foundation deep down in the God-given nature of man's soul. It has always been there, and is the reflection and imitation of the example which our Lord Himself set us: it is not an experiment any more than the Gospel can be said to be an experiment, neither does it need an apology, for it is a return to the First Principles of Primitive Christianity. It is the literal, sober, and conscientious interpretation in everyday life of the Divine Counsels. Monasticism is not the idle dream of sentimentalists tired of life in the world, striving to do something extraordinary in order to bring themselves into notice, but it *is* the downright conviction of doing God's Will. The wearing of the religious Habit is not a silly sentimental craving for effect, but the obligation of those who rejoice to wear the uniform of their Master.

A man does not become a Religious to escape the responsibilities of ordinary family life, but that he may accept that saying of our Lord which all cannot receive, to remain unwedded for the kingdom of heaven's sake. *S. Matt.* xix. 11, 12.

In short, it is not religious *eccentricity*, but it is religious *concentration* according to the Will of God, and not something that we are to choose or wish for in order that we may please ourselves. No man can give himself a Vocation or make himself a Religious, it is God's Call upon which all depends.

"Ye have not chosen Me, but I have chosen you" says our Lord. A holy Bishop, himself a Religious, writes: "God chooses the person, He seeks the opportunity, He bestows the needed gifts, He inspires the thought, He orders the events, He enlightens the soul, He makes the voice to be heard, He removes the obstacles and He offers Himself in so definite a way that we cannot with reasonable care mistake it."

Let us now turn our attention to the consideration of the great need that there is to-day of men to whom God has given the Religious Vocation. We live in a remarkable age, remarkable if only for its wonderful activity. Presumably there was never a time in the world's history, in which life was lived at such a pace as in the present day. The life of fashion consists of a perpetual round of social duties hurried through, one after another, at the greatest possible speed: business is conducted at the highest pressure, with the help of telephones and telegraphs and endless time-saving contrivances. The all-absorbing interest of money-getting allows of little time for pause, recreation or thought. Moreover, this rapidity of present-day life forces itself into our religion, and makes itself only too keenly felt in the service of the sanctuary. The clergy have not escaped the universal infection. The leisured scholarly life of the past, has

given place to a life of manifold external works requiring constant attention and unflagging energy. For the present-day Priest is expected not only to conduct many more services and to preach many more sermons than of yore, but also to preside at endless meetings, and to watch over the welfare of various clubs and guilds, as well as to keep in touch with the individuals of a parish often densely populated. Moreover, in addition to all this, the Priest is expected to keep abreast with all the popular literature of the age.

Restlessness, rapidity, and worry run through all, there is no time for thought, no time for quiet, so too often there is little depth, the spiritual life is at the best shallow, and it is to be feared often practically non-existent. It is hardly necessary to point out how antagonistic is this spirit of feverish activity to religion and to God. It contrasts most strikingly with the wonderful repose of Almighty God. There is no rapidity with Him Who is ever content to work on, patiently and slowly, towards the fulfilment of His great and noble purposes ; taking perhaps centuries to accomplish apparently small results. Our own experience teaches us how slowly His grace acts upon our own souls, and we have to learn the hard lesson of patience in our own work, and above all patience in self-preparation for the work. God is too slow for us, we cannot wait His Will, and so too often act on the promptings of our own.

Prayer takes time, and requires our best efforts, its results are not always manifest, God's answer to our prayers seems long delayed. In our impatience we substitute outward activity, the result of which will be evident to our own eyes and those of other men, in place of that hidden inward communion with God which is our real strength. "Failure must inevitably result when 'work' is made a substitute for the influence which can only flow from spirituality of life." *

Our Blessed Lord's preparation of thirty years for His three years' ministry contrasts sadly with the way in which so many of our clergy plunge from an all too thoughtless University career into the sacred ministry of Christ's Church, and hasten to convert the souls of their fellow-men, being but half converted themselves, and impatient of the slow and painful road of true repentance along which they must themselves travel who would lead others to God.

We as Christians—if we hope to leave any real lasting mark on our fellow-men, if our influence is to be felt—are obliged to be on our guard against this present-day restlessness, this mere contentment with outward activities, and by the help of God's grace cultivate more of that inward peace which God alone can give. We

* *Personal Life of the Clergy*, p. 20. A. W. Robinson.

must make up our minds to have more clear spaces in our day, we must learn to realize that what we *are* is far more important than what we *do*, that we must *be* what God intends us to *be*, if we would *do* what God desires us to *do*. Repose, recollection, contemplation are to many people synonyms for idleness, words standing for ideas with which in these days many have but little sympathy, and yet they must enter into the composition of our lives if our work is to be real and lasting.

If we are agreed about the spirit of the age, it must also be agreed that a contradiction is needed, and as a concrete example of this contradiction we advocate the quiet life of Religious Communities. If we once realize how very bad the spirit of our age is, this contradiction becomes a strong recommendation. And so the revival of that which in old days was known as the Contemplative Life has been undertaken, not for the sake of blindly copying the religious aspirations of a past age, but because we believe that God has called some of us to such a life which may do a little towards supplying a real want of the present day. We feel drawn to seek the old paths and to walk in them, the "King's Highway," as Thomas à Kempis calls it, the "Royal Road of the Holy Cross," because we hope that under God the Religious Life may do something to strengthen the foundations of that inner sanctuary of true devotion, without which those outer forms and works which meet the eye must fall speedily to ruin, useless and ineffectual, cumbering the ground.

Communities such as ours have ever existed in the Catholic Church, and we believe that such a life is needful to secure the spiritual balance which the one-sided development of the present day renders us in danger of losing.

We feel, therefore, no hesitation in making it clear that the primary work of our Community at Caldey is *Prayer*. There is plenty of activity in the Church of England, and with all our hearts we thank God for it, but what we want to do, with His help, is to stand as it were silently behind that activity—if you will, apart from that activity—supporting it with our prayers, offering to God in our daily Offices all the efforts that are being made for Him, like Moses of old on the Mount, with hands upheld in intercession for those who are actively engaged in the noble and trying work of meeting the enemy in the field, and struggling with the attacks of evil which are ever assaulting the children of God. The Church is called the Body of Christ, and must therefore strive to be like Him in all respects. His life affords us an example of a perfect combination of these two elements of the spiritual life, namely, the Active and the Contemplative. While His days were devoted to teaching, healing the sick, and His manifold works of

mercy among those whom He came to save, the other aspect of that life is represented by those thirty hidden years of silence, by the solitary struggle with the great enemy of God during the forty days in the wilderness, and by the whole nights spent in agonizing prayer to His Father. If the Church does not reproduce the life of her Lord in this its twofold aspect, we have no right to be surprised if her influence suffers. There is a real and positive good in the Religious Life, whether Active or Contemplative. The merest human perception of the natural man can see good in the work of the active Religious. It needs the keener perception of the spiritual man to realize the intense power that is wielded by prayer—the spiritual force which is brought into action by unbroken intercourse with God, by those who, however imperfectly, put themselves into touch with our Lord's present work, and unite all their spiritual energies with Him Who is the Great Intercessor.

To decry the Cloistered Life as selfish, useless, wasted, is to impugn the worth of our Blessed Lord's pleading before the Father, and to bid Him to come down from His place at the right hand of God, where He ever liveth to make intercession for us, to tend to the bodily wants of men. May it not well be that much of our failure to lay hold of the minds and affections of men is due to the loss we have sustained by the abolition of our Monasteries? and may we not hope that their revival will give new life and depth to the Church's work? Catholics can only look back with deepest sorrow to that dark page in our religious history which tells of the destruction of those glorious religious houses of the past, and pray for the time when God shall send among us His Holy Spirit to revive once more that self-sacrificing devotion which prompted our ancestors to found them.

This revival, however, will come to most people of to-day as a novelty, and must be undertaken in a real distrust of self and in the full trust in the power of God. Difficulties of all kinds surround such a revival—the opposition of ignorant people and the well-meant criticism of friends—but *if God gives the call*, and the men are found whole-hearted enough to respond to it, there can be no doubt of the ultimate issue.

In those coming to such a life there must be a full realization of the high ideals which it sets before them, together with a readiness to acknowledge the mistakes which have been made in the past, and a willingness to correct them. There must also be a full understanding that it is only by living true to the Monastic ideal that the revival can hope to win the respect of our countrymen, and to find its place once more in the religious life of the Church in England.

Method

Before we pass on to the description of our Method, let me sum up briefly what I have already written on the Fundamental Purpose of the Monastic Life.

1.—RECAPITULATION

1. The animating Principle of the Dedicated Life is the love of God.

2. This short physical life of ours is but the preparation for our eternal life, and this involves the necessity of the increasing perfection of our true self.

3. Not all are called to this Life, but those only in whom God inspires the wish, giving at the same time an opportunity of realizing it.

4. Those who have a Common Aim live the Common Life, strong in the pursuit of their Purpose, and helpful to each other by the similarity of their Method.

5. In all forms of the Common Life the Purpose is the same, while the Method may vary according to the needs of time, place, and individual temperament.

6. A particular Method when once fixed, will attract those only who find in it a response to their aspirations, and an environment congenial to their individual vocation.

2.—THREE METHODS

From this it follows, that although the same *principles* underlie all forms of the Religious Life, it is necessary that many different *methods* should exist to provide for the ever-varying temperaments and types of the human soul.

The experience of ages has taught us that there are three principal forms of the Religious or Spiritual Life. 1. The Active. 2. The Contemplative. 3. The Mixed. Benedict XIV. clearly describes these three varieties of the Spiritual Life as follows:—

"1. *The Active Life.*—Those among the Faithful who give themselves up to the continual, or at least very frequent practice of spiritual and corporal works of mercy, and to the constant exercise of virtue, both towards God and their neighbour, whether they are works of precept or counsel, are said to live an Active Life.

"2. *The Contemplative Life.*—Those who give themselves up to continual or very frequent consideration of God, and the things of God, and of everything that has been revealed to us: who are endowed with charity, together with the total renuncia-

tion of the world, with purity of heart, and complete subjugation of their passions, are said to live the Life of Contemplation.

"3. *The Mixed Life.*—Lastly, those who do all this, and who exercise themselves now in the Active Life, now in the Contemplative, are said to lead a Mixed Life.

"Some holy men there are who come forth from secret Contemplation into Active Life, and then return from Active Life to the hidden Life of Contemplation, so that after they have received the grace to advance the glory of God abroad, they return to praise God in retirement at home. And as God wills that Contemplatives should sometimes come forth into Active Life that they may profit others, so He sometimes wills that no one should disquiet them, but that they should rest in the secret joy of sweet contemplation."

All vocations to what is technically known as the Religious Life group themselves under one or other of these three forms; and as a consequence we find in the history of the Christian Church all varieties of organizations to meet the different requirements of those who have received God's call.

The solitary and austere lives of the first Hermits, drawn away altogether from the turbulent evolution of the Early Church: the great Monastic colonies of the desert, with their thousands of devoted men and women: the families of S. Benedict, S. Columban, and S. Bernard with their peculiar fecundity and adaptable spirit: the rapid rise and growth in the Middle Ages of the Orders of S. Francis, S. Dominic and S. Gilbert: and in more modern days, the Congregations of S. Francis de Sales, S. Vincent de Paul, S. Philip Neri, and the Jesuits: are all glorious examples of the diversity of gifts bestowed by the same Spirit. These and countless others are many-sided presentments or Methods, drawing their force and their efficacy from an identical Purpose: souls constrained by the love of Christ to forsake earthly things, and to strive after that measure of perfection ordained for them in this life, in order to attain those further heights of holiness prepared for them in the life to come. Examples of Active Communities are those of S. Vincent de Paul, of the Salesians and Oratorians: of the Contemplative Rules, the Benedictine, the Carthusian and Carmelite: Of the Mixed Life, the Franciscans and Dominicans.

As we have said before, it would not be right to contrast any one of these vocations with another to the disparagement of either, for they are all manifestations of the same spirit of self-dedication, and differ only in their external Rule of Life, and in the *kind* of work they do for God. It would be obviously wrong for one who felt drawn to a hidden life of Prayer to offer himself to an

Active Community: and equally so for him who has received certain gifts and attractions for work which would lie mainly among the sinful, the sick, and the outcast, or for the education of the young, to seek to live under a Rule like that of S. Benedict which sets before its disciples as its *primary* end the recitation of the Divine Office, and the actions of the Contemplative Life.

Instead of contrasting them, let us rather feel drawn to admire the Wisdom and Love of Almighty God, Who has filled the garden of His Church with so many and various flowers, each with a special beauty of its own, bearing fruit after its kind, to make glad the hearts and lives of men.

3.—THE HOLY RULE OF S. BENEDICT

Perhaps this may help our readers to understand why it is that there are some at least, even in this twentieth century, who conscientiously feel that it is God's Will for them to live under that Holy Rule which, after the lapse of nearly 1400 years, is still as virile and adaptable to the needs of the Spiritual Life, as it was in the day when it first left the pen of that Blessed Man, who has since been universally acclaimed as the Patriarch of the West.

The secret of the influence and vitality of this Rule is to be found in its intense realization of human nature and the needs of the soul, its practical adaptability to all the various changes in manners, in customs, and nations as the ages flow on: its strong broad spirit of charity, and its *sanctified common sense.*

The same freshness is to be found in the writings of Thomas à Kempis, than which few spiritual books are more widely read: and like *the Imitation*, "the Holy Rule of S. Benedict" finds its permanent usefulness to the Church largely in the fact that it is based entirely upon the words of Holy Scripture and the teaching of our Lord, Who said "Heaven and earth shall pass away, but My words shall not pass away."

Later on we shall deal with the Holy Rule at greater length; for the present it will be sufficient to say, that it is this Rule written by S. Benedict about the year 535, at Monte Cassino, which, under authority, we have taken as the guide in the formation of our Community at Caldey.

4.—THE ETHOS OF THE BENEDICTINE LIFE

A good idea of the general scope of the Benedictine Life may be gathered from the following quotations from an article written by the Abbot of a large and flourishing Monastery of the Order:

"Everyone is familiar with the magnificent ruins of our old Benedictine Churches, and must have felt the sense of calm which even in their ruin these homes of the Monastic Life convey to the soul. At the same time, if he turns to the page of history and reads there the record of the marvellous works which the Benedictines have accomplished, marvellous in their greatness, in their diversity, and in their vitality, he will recognize that the calm of the Benedictine Life is not the quiet of idleness, but the peace of unceasing work, carried on, not for its own sake, but as being the means to the higher life, as being the obedience to the law of labour that lies on all men.

"A magnificent Church, the glory of the sanctuary, the chant simple and massive, in which all can sing their prayer to God, continual industry, peaceful life—these are the things which strike us in the Benedictine Monastery, and we ask ourselves what are the hidden forces which produce these same effects wherever the Benedictines settle and are free to follow their tradition? In every age and in every land, from S. Benedict and the heights of Monte Cassino to New Nursia in the Australias, we recognize the same features. What is this life, this Rule, which thus suits all times and all peoples, and which in every diversity of soil produces the same fruit? The answer seems simple. We find in the Rule of S. Benedict not so much a number of details, as a few main principles, which, working in human nature, have produced that wonderful history of his Order: principles which cannot grow antiquated or grow out of date, for they are not peculiar to any conditions of education, or race, or rank, or era, nor intended to meet any passing difficulties or trials in the life of the Church, but are as universal as is the human race. We may sum them up thus:—

"1. Benedictines live in Community, . . . the normal life of Benedictines is the life of many living together, not for the sake of doing any *particular* work, but that they may carry out as far as possible the full teaching of Christ on the perfection of human life.

"2. It is characteristic of the Benedictines that they have no *special* work to the exclusion of other works. A Benedictine House takes up any work which is adapted to its peculiar circumstances, any work which may be dictated to it by its necessities. Thus we find the Benedictines teaching in the Poor Schools and in the Universities, practising the Arts and following Agriculture, undertaking the care of souls, or devoting themselves wholly to study. No work is foreign to the Benedictine, provided only it is compatible with living in Community, and with the performance of the Divine Office. This freedom in the

choice of work was necessary in a Rule which was to be suited to all times and places, but it was primarily the natural result of the end which S. Benedict had in view, and in which he differs from the Founders of later Orders. These latter had in view some special work to which they wished their disciples to devote themselves: S. Benedict's purpose was only to provide a Rule by which any one might follow the Gospel Counsels, and live, and work and pray . . .

"3. We must next point out that the Prayer of the Benedictines is the public Office of the Church. The members of a Community may have their private devotions, but their Prayer as Monks is the chanting of the Office. In this they find their Vocal Prayer, their Meditation, their 'Examen,' their 'Acts,' their morning or evening Prayer.* The work of the Monks carries them away to all parts of the Monastery, but at early morning and at evening, again and again as the day wears on, all return to the Church for the Divine Office, and go back once more to their work or to their rest.

"4. Lastly, another secret of the character and influence of the Benedictine Life seems to be that the Monks of a Monastery are bound together by ties which are particularly close. They are truly said to form a Family; the old and young grow up together under the same roof, under the same discipline, around the same Altar, until the old men pass away and the young grow old, and yet another generation is ready to receive from their hands that are growing feeble, the work of the Monastery, and thus, generation succeeding generation, the Life goes on, and the work never ceases."

5.—PRAYER AND WORK

Yes: "S. Benedict's purpose was only to provide a Rule by which any one might follow the Gospel Counsels, and live, and work, and pray, . . ." and so set forth the glory of God.

No better summary of our Method could be found than in these words. The practical expression of our Purpose lies in the two great essentials of man's progress, in *Prayer* and in *Work*. Every Community ever founded is said to possess a "spirit" of its own which is peculiar to it, and which sets its stamp upon the face and bearing of its members: and the "spirit" which we are trying to cultivate is that of assiduous Work for our daily bread, and the spirit of Prayer in the solemn recitation of

* At Caldey, in addition to the Vocal Prayer of the Choir, each Brother has what is known as "the Quiet Hour" every evening for his own private prayer and recollection.

the Divine Office by night and day. Work for the support of the Community: Prayer for the glory of God, the needs of the Church, and the sorrows of the world.

Prayer.—S. Benedict calls it "The Work of God," and its duties hold the first place in the daily life of the Rule. The recitation of the Divine Office is divided into eight services called the Canonical Hours. These Hours are Matins, Lauds, Prime, Terce, Sext, None, Vespers, Compline, and are recited every day of the year, without exception, at the times appointed by the Rule, and not by aggregation as is common in some Communities.

The motive of this continual Prayer is two-fold. First, as an Act of Praise to Almighty God on behalf of the individual Brother who takes part in it. Secondly, as an Act of Intercession for the busy world outside the Monastery walls, for the conversion of sinners, for those in sorrow and sickness, for the dying, and the dead.

Christian people cannot but realize, at all events theoretically, the importance of this "Work of God:" but in practice, because prayers are not to be assessed at a definite valuation, there is often at the back of people's minds a sort of feeling that those who pray might be better and more profitably employed. They believe that Martha has rightfully her place in the service of her Lord, but they grudge Mary the better part, which shall not be taken away from her. There is no more inspiring example of the actual usefulness of Prayer than that given in the seventeenth chapter of the Book of Exodus. Joshua went forth to fight the Amalekites, while Moses, Aaron, and Hur betook themselves to the Mount overlooking the field of battle. To the ordinary spectator, these three with their enormous influence over the people might apparently have been more useful fighting: but the issue of the conflict clearly showed the real strength that their seclusion brought to their people. Standing on the mountain-top, Moses, with hands uplifted to the heavens, poured forth his soul in earnest supplication for his children. Tired with the work of Prayer, his hands dropped helplessly to his side, and Amalek prevailed. Then Aaron and Hur, coming to his assistance, upheld his arms again: his hands were steady till the sun went down, and Joshua discomfited Amalek and his people with the edge of the sword.

This is a beautiful type of the Contemplative Life, and surely there can be no waste of time or energy in work like this. The world formed no true estimate of the Person and work of our Lord, and it will go on saying that the Monk's life is a lazy one, and that he only shuts himself away for his own personal satisfaction: but this is not so to him whom God has called to this

particular portion of the Church's work. He *knows* that by going apart from the busy world he may be far more useful to it: and that under God his prayer and disciplined life will help the good in its final triumph over the opposing forces of evil, at "the going down of the sun." Thus Prayer and the various actions of the Contemplative Life must be our first duty and consideration: after that, actual work has its place.

Work.—This Work is of two kinds. First, work for the support of the Community, and then spiritual work amongst those with whom we are brought into touch.

In apportioning the various occupations of the Brethren, the individual gifts and capabilities of each must be taken into account. A true principle of growth is that it can only be healthy if the process is *after its kind.* Just as a plant in order to reach its perfection must be grown under the proper conditions of light, air, and soil; so man can only fully respond to his vocation under favourable conditions.

Each character has a certain bent, certain powers, certain gifts, the exercise of which seem to come more naturally to it than to others. These particular gifts mark off the possessor for a particular work. If the whole man is to reach his proper growth (spiritual, mental and physical), he must not be stultified by doing work for which he is quite unsuited. Any human being in the wrong place, through careless judgement and selfish ends, is a sorry spectacle.

It is therefore absolutely necessary that pains should be taken with each individual to discover and develop the talent that God has given him. In this way all can be of use, all can be truly happy in their life, and the very feeling of personal consideration which is shown brings a strong element of trust and stability into the man's life, and fosters a spirit of union in the Community.

With a little care, then, it comes about that each individual can contribute his own special gift towards the general support. In a place where all are of "one heart and one soul," where none may say that "ought is his own," where they have "all things common," the Community is a true Democracy, and there can be no such thing as menial work.

With regard to spiritual work, we take that as it comes to us, and outside the Monastery we do not seek it. There are Active Orders in the Church which preach and teach, and we feel that it is for us to remain at home to pray and work.

6.—TWO AXIOMS

1. *Lines of development.*—There are two axioms which must find due consideration in such a work as ours, and it may be

useful to indicate them now. *A man's vocation is only possible of development within the limits of the character and disposition given him by God, for this end.* As Father Benson once said, "You cannot manufacture Religious by Act of Parliament." God prepares and calls a certain man for a certain work, and this man must do his own work, in the way that he believes God means him to do it. If, through a false humility, he forces himself to do something else, and by the exercise of his free-will follows the advice of even well-intentioned and wise friends, against his own judgement, and so becomes untrue to the inner voice which is guiding him, he will fail.

He will fail, because no two of his advisers will agree, if his ideal should happen to be an unusual one. He will be drawn this way and that by multiplicity of counsellors, and the original desire of his heart will become so distorted and altered, that it will cease to be the inspiration it once was : and become a mere empty shell, devoid of life and interest. I am of course speaking here, not of the numberless matters in which friendly advice may be rightly sought, and followed, but of the one animating idea of a man's life, which he must cherish as his very own—God given —and for which he alone is responsible.

For instance, in our case it was the question of the Foundation of a purely Contemplative Community in the present day. The request for advice instantly produced such remarks as "Yes, that is all very well, but you must justify yourselves to the world; active work must be a concomitant of your scheme." "You have no right to shut yourselves away from the world; the day for such a life is past, action is needed now." "You must be able to show certain tangible results if you hope to succeed." "Prayer is of course essential, but people don't understand that to the exclusion of other things."

Yes ! but the point is not what people understand, or want— but, what God wills. These and many similar remarks, were perfectly sensible, and honest, from the point of view of those who made them : the only objection being, that the advisers looked at the matter from *their* standpoint, not from ours, or from God's : God had called us to this life, He had not called them ; and so we were obliged to follow where we felt convinced God was calling us.

2. *Authority.*—But how were we to prove our vocation to be a true one? how were we to know that self-will was not largely responsible for our desire? Only in one way ; and this brings me to my second axiom : *That the Will of God is shown, in a doubtful matter, by submitting to the decision of rightful Authority.*

The Notes on the History of our Community have related how

this was done; how the whole scheme was laid before the Archbishop of Canterbury; and how, after much enquiry and deliberation, his Grace gave the necessary sanction, and set the seal of his approbation to what he believed to be a true vocation.

The Religious Life is *par excellence* an ordered State of Life, and it cannot exist apart from the Authority which our Lord left with the Bishops of His Church. The whole constitution of the Religious State depends upon this Authority, and without it the effort becomes merely the pious attempt of an individual to live a holy life, and any Vows that may be taken are simply private Vows, unauthorized and ineffective so far as the Regular Life is concerned. A secular who takes a Vow of this sort does not change his state but remains a secular, while he who asks and receives the Authority of the Church to make his Vow under an approved Religious Rule, from being a secular becomes a true Religious. This is fundamental.

Thus we have tried to realize from our inception that the Religious Life can only exist in the Church by the direct Authority of the Episcopate. The want of this Authority spells failure, and no amount of private judgement can take its place. The legislation of the Church from the earliest ages has made it essential that the three Vows of Poverty, Chastity, and Obedience, which constitute a technical Religious Profession, should be made into the hands of the Bishop, or of one appointed by him to receive them: and also that no Religious Community can be rightly founded without similar Authority.

Our first Solemn Profession under the Benedictine Rule, was made by special Authorization of the Archbishop of Canterbury in 1898, who also gave us our Charter in 1902, which provides us with a definite Status as a Religious Community.

7.—A NEED OF THE CHURCH

Years ago, in a sermon by Father Maturin, I heard some words which have been an inspiration ever since. Speaking of ideals he said: "Paint your picture in strong colours, keep it ever before you, and strive to live up to it; if you do this conscientiously, you will not find yourself very much out in the end."

And what was my picture? The Church of England—Catholic in Constitution—in Tradition—the Mother of the English people—indigenous to the soil on which had lived and died so many holy Monks and Nuns—with her Orders—her Sacraments—her Jurisdiction—her Cathedrals intact—with activities so numerous and well arranged: and yet, without one single Monastery of the Benedictine Rule remaining, of which so many

formed her crown three hundred years ago—nothing left but desolate and empty ruins—the voice of praise silent in the moss-grown choirs—no home for weary souls and loving hearts—no men to be found for the work of prayer—and no room for such.

But were there really no men? was there no room? my picture told me there were both.

I saw a Revival of the Spiritual Life spreading through England, with here and there men waiting and longing for the opportunity of withdrawing themselves from the hurried life of the day, to seek the peace and regulated discipline of the Cloister. I thought that surely if the need were felt, it would be met; that Authority would once more sanction the system which had so abundantly flourished, and been so blessed in the past. The revival of external activity in the Church, the increased effectiveness of parochial work, the growing love and appreciation of the Sacraments, the care lavished on the fabrics themselves and upon the ornaments of the sanctuary, all showed that a corresponding revival of the Interior Life was needed, nay demanded, as a balance to this marked increase of exterior organization. And that as the Catholic Church in all ages has possessed her Religious Communities, so now, after her long sleep, the Church in England, roused at last to the realization of her Catholic heritage, would awake to the fact that she alone in Catholic Christendom possessed few Religious Houses for men, and none dedicated solely to the Life of Prayer.

Thus our little work has been to gather together a nucleus of men animated with the desire of reviving under Authority the practice of the Rule of S. Benedict. The Authority has been granted, and of men eager to try their vocations there is no lack.

8.—THE NECESSITY OF SLOW GROWTH

In a work of this sort, fraught with so many difficulties, slow and steady growth was to be desired, rather than a rapid increase. We had to profit by our own mistakes, as well as by those of others: great care had to be taken with individuals, so that the nucleus might be strong, and able to stand the addition of fresh material from without. It was gradually found that only men of a certain type were suitable, that all who professed to have a vocation were not to be credited until they had proved it. Many were at once found to be unsuitable, others required a prolonged trial to discover that they were not called to the Life; and so from time to time a careful weeding out has been necessary, and new men are very cautiously taken. Our practice now is to make our door with a very small aperture for entrance, and a very wide one for departure.

9.—SIGNS OF VOCATION

An applicant must have certain qualifications which will commend him to the Community; he must have a blameless past, for which he can provide sufficient reference; his health must be good: and in most cases he must be under the age of twenty-five. It is desirable, also, that a man should come from work at which he is earning his own living, and it is essential that he should be free from all other obligations to his family and to his secular life. So much for this aspect of his vocation.

Spiritually, he must feel that God is really calling him to a life of closer union with Himself, and that, with a great desire of self-dedication in his heart, he will persevere in spite of obstacles.

The Four Seals, as they are called, of a Benedictine Vocation, are laid down in the Holy Rule as follows: and it is by these signs that the seniors are bidden to judge of new-comers. The Benedictine Novice must (1) truly seek God, (2) must show himself fervent in the Work of God, (3) eager for Obedience, (4) and Humiliation.

A little thought will show that these Four Seals practically cover the whole ground of a man's spiritual life. He who truly seeks God and is fervent in the work of the Divine Praise will be chaste, honest, and conscientious. He who is obedient and humble will be contented, unselfish, and cheerful. Experience has shown us, that if a man lacks any of these four qualities, or does not at least recognize their importance, he will never make a Religious; and, in fact, the longer he remains with the Community, the more difficult and impossible the Life will become for him.

I am not minimizing the difficulties, for I wish to show how entirely wrong are those who think that any one will succeed who may care to offer himself. Indeed a Monastery is no place for sentimental enthusiasts, for men who have failed in other walks of life, and who would enter a Religious House to be patched up, or for those who think that the Community can provide a permanent and fairly comfortable home for any who shirk work and wish to end their days in peace.

10.—THE CHOICE OF MEN

A young Community in its first growth, with its traditions unformed, cannot be too careful in its choice of men. Later on, the exclusion of unsatisfactory Postulants becomes more or less automatic, and those who come for trial are more easily sifted out and with less harm to those who remain: but at the beginning, before the nucleus of responsible Religious is properly

formed, the promiscuous admission of applicants is fraught with very great danger. Experience shows that only a proportion of Postulants persevere. Those men who try their vocations and leave should be able to do so without the slightest blame attaching to them. It is a great mistake to suppose that all who offer themselves must necessarily go on to Profession.*

Quite apart from the spiritual aspect of a revival like this, it is necessary to insist that there is a definitely practical side which must be dealt with if the work is to develop on right lines, and increase in stability and permanent usefulness. The pioneers of the work, those who first begin and are to set the tone for a future Community, must be of the best.

Montalembert says: "One of the most singular of the errors which many of the apologists of the Monastic Life have fallen into has been to regard it as a refuge for sorrowful souls fatigued and discontented with their lot in the world, unable to hold the place from which society has banished them, consumed by disappointment, or broken by melancholy. e.g., 'If there are refuges for health of the body,' says M. de Chateaubriand, 'ah! permit Religious to have such also for the health of the soul, which is still more subject to sickness, and the infirmities which are so much more sad, so much more tedious and difficult to cure!' The idea is poetical and touching, but it is not true. Monasteries were never intended to collect the invalids of the world. It was not the sick souls, but, on the contrary, the most vigorous and healthful which the human race has ever produced, who presented themselves in crowds to fill them. The Religious Life, far from being the refuge of the feeble, was, on the contrary, the arena of the strong." . . . "To present us with the general theory of the Religious Life as an asylum for feebleness and sadness, as a place of refuge for that melancholy which was distinctly proscribed and banished from the Life of the Cloister as a vice, under the name of *acedia*, is to go in the face both of fact and reason."

In short, the great characteristic of those coming to the Religious Life should be Christian strength, as contrasted with the strength of an animal—health of mind and body, cheerfulness and courage, and a whole-hearted self-abandonment.

11.—THE OBLIGATION OF THE VOWS

There is a good deal of feeling in the popular mind against

* March, 1906. Since we went to Painsthorpe in 1902 with nine Brothers, we have had twenty-eight men (including these nine). Out of these ten have gone for various reasons, leaving eighteen as the number of the Community.

the obligations of the Religious Life which are commonly known as the *Vows*. With regard to Vows in general it is well to point out that this giving of a solemn pledge is common to many other states of life, and in fact it would be difficult to imagine how this could be avoided. The Vows of Holy Baptism face all Christians on the threshold of life; they are solemnly renewed and ratified in the gift of the Holy Spirit at Confirmation; Vows for life are made by all Priests at their Ordination; and Holy Matrimony would lose its permanent character without them. The apprentice, the articled clerk, and the soldier, are all subject to contracts made with full understanding of what is required, and which cannot be broken without legal penalties.

From these instances we may draw the inference, that a Vow is a solemn promise to perform certain actions in a prescribed manner; and it is hard to understand how people, who can readily bind themselves to all sorts of earthly engagements, should object to the Vow of Holy Religion, which dedicates the soul to God in a special way, and for a purpose which is the highest that is possible.

From those who are thus chosen Almighty God requires not only a spiritual renunciation of the world, but a real and complete forsaking of all things for Himself: and to this end the Vows of the Religious Life are made to free him who binds himself from the trammels of the world, and to perpetuate his renunciation by a deliberate promise made to God, which imposes grave obligations upon him. The Vows of Religion form an act of supreme religious worship, by which the creature sacrifices itself without reserve to the Creator.

12.—THE RECEPTION OF POSTULANTS

Under our Constitution, a Postulant (one who asks), is accepted by the Community to try his vocation. He is allowed to keep a greater part of the Rule, and to take his share in the regular exercises: he makes no promise, wears his ordinary secular dress, and the Community undertakes nothing on his behalf. This preliminary probation may last from a few weeks to six months, and at any moment during this time the Postulant may be dismissed as unsuitable, or leave of his own accord.

13.—NOVICIATE

The next step is that of the Noviciate. The Postulant having been found apparently satisfactory, he is put to the vote of all the Professed members of the Community in a secret ballot; a majority in his favour admits him to a further trial in the Noviciate. A special Service of Admission is used, and he

receives the habit of a Novice. In the Noviciate, the candidate is under strict supervision, and is tested in every possible way for at least one complete year from the date of his Clothing. During this period the seniors examine and give their votes for the Novice three separate times : he has made no promises, and can leave of his own free will, or be dismissed by the Community. At the completion of a year's Noviciate the candidate is eligible for Profession.

Under our Constitution, we divide our Vow by defining its scope under the two heads of what we call Simple Profession and Solemn Profession.

14.—SIMPLE PROFESSION

The *Simple* Vow of Poverty, Chastity, and Obedience consists in the fact that it is a promise made to God, which promise is not accepted by the Church, acting through the Abbot of the Community, in an absolute manner. That is to say, so far as the candidate himself is concerned, he makes his choice for life : but subject to a power of dismissal held by the Head of the Society, which can be used for certain specified reasons. By the act of dismissal, the person so dismissed is freed from all the obligations contracted by his Vow, and leaves the Monastery without sin to take up his life again in the world.

For Simple Profession it is required, that a candidate should be above the age of sixteen, and preferably of the age of twenty-one or over, free of debt and all secular engagements : and that he should have served at least one complete year of probation ; also that he is in normal health ; and able to answer the questions put to him in his examination before the Chapter ; he must also obtain at least two-thirds of the votes of all the Professed Brethren in his favour. A Novice failing in these requirements is not eligible for Profession, but may be referred to the Noviciate for a further period of probation, the duration of which is to be decided by the Abbot, counsel being taken with the seniors.

A Religious professed in Simple Vows enjoys all the spiritual privileges of those who are Solemnly Professed, but for some years at all events he remains under the control of a Monk who is known as the Junior Master.

15.—SOLEMN PROFESSION

The Solemn Vow differs from the Simple Vow in the fact that it is not only a promise made to God, but it must be accompanied by an absolute and irrevocable surrender of that which is vowed, and is accepted by the Church through the Abbot of the Community, in the same solemn and absolute way.

For Solemn Profession our Constitution requires that however old a candidate may be when he makes his Simple Vow, he cannot on that account be admitted any earlier to Solemn Profession, but must remain for at least three whole years under Simple Vows before he can be Solemnly Professed. It is also necessary that he should have completed his twenty-fifth year of age.

A candidate for Solemn Profession must obtain at least three-fourths of the votes of those in Solemn Vows, as against the two-thirds required for Simple Profession. Moreover, although a Religious can by dismissal be dispensed from his Simple Vow by the Head of the Society, the Solemn Vow is indispensable, because it is of the essence of the Religious State, and by Divine institution belongs to it.

Should a Religious under Solemn Vows be expelled from or leave his Community, he would go back to the world with the burden of his Vows still upon him, and all the actions of his life would be continual infractions of his Vow, which, like that of Holy Order and Matrimony, is indelible. By virtue of Religious Profession the Community still retains, under all conditions, a dominative power over its subject. The most that Ecclesiastical Authority can do is to commute the Vow of a Solemnly Professed Religious, and even this theologians dispute.

The sentence of expulsion is only pronounced against the incorrigible: the "Sword of Separation" being used as a last resource to safeguard the life of the Community.

But as incorrigibility closed the door against the erring Brother, so, if convinced of his penitence, the Community may, of its grace, permit him to return, as S. Benedict expressly provides in the Holy Rule c. 29. "If any Brother, who through his own fault departeth or is cast out of the Monastery, be willing to return, let him first undertake to amend entirely the fault for which he went away; and then let him be received back into the lowest place, that thus his humility may be tried. Should he again depart, let him be taken back until the third time; knowing that after this all return will be denied him."

Now these Vows, to be valid and binding, must be made in a Religious Order which has been approved by Ecclesiastical Authority, and subject to the requirements of the Constitution.

At Solemn Profession, over and above the three Vows of Poverty, Chastity, and Obedience, which are already made, the Religious, according to the Rule of S. Benedict, makes his final Vow of Stability and Conversion of Manners.

By the Vow of *Stability* Benedictines are bound never of

their own will and without permission of their Superiors to abandon their Order or the Monastery of their Profession. S. Benedict says, in the Prologue of the Holy Rule, that "we are never to depart from the school of Obedience, but to persevere in the Monastery even unto death."

Conversion of Manners means that the Religious solemnly pledges himself to labour constantly at the work of his perfection (which is union with God in charity), and that he will endeavour during the whole course of his natural life to put off the old man with his works, and clothe himself with the new man in Christ Jesus.

I have thought it best to give a good many technical details, because the Religious Vows are little understood outside a Community, and also because I wish to show what great care is taken before a man is finally accepted for the service of God under the Rule of S. Benedict.

It will be gathered that each candidate has to serve at least four years complete, and in many cases eight or even ten years, before all the conditions have been fulfilled that would allow him to bind himself for life. Contrast this careful sifting of the Cloister with the heedless way in which people rush into professions, and life-long engagements in the world, and it will be seen how wise the legislators of the Monastic Life have been. Fatal mistakes are reduced to a minimum, and everything is done to "try the spirits whether they be of God."

Rule

"HEARKEN, O my son, to the teaching of thy Master, and incline the ear of thine heart joyfully to receive and faithfully to fulfil the counsel of thy loving Father: that thou mayest return to Him by the labour of obedience, from whom thou didst depart by the sloth of disobedience. To thee, therefore, my words are now directed, whosoever thou art that, renouncing thine own will, dost gird thyself with the strong and glorious armour of obedience to fight for the Lord Christ, our true King."

With these brave and loving words our holy Father, S. Benedict, begins his Rule. Ripened by age and experience, and illuminated by that charity which is the gift of the Holy Ghost, he gave to the world at Monte Cassino, early in the sixth century, that code which, for 1,300 years, has been the heavenly guide of countless souls. "Filled with the spirit of all the just," none realized better than he the needs of the human heart for his own time and for all ages. With simple and winning directness, S. Benedict's words appeal to the inmost convictions of mankind. The Holy Rule opens up the treasure-house of the Gospels: it is, in fact, an epitome of Gospel principle, arranged in such a manner as to afford the means not only of living in obedience to the Commandments, but also of embracing the Counsels of our Lord by those who feel the call to accept them.

S. Benedict is called the Patriarch of Monasticism because, shortly after his death, his Rule became almost universally adopted in the West, by those who wished to lead a retired and truly Evangelical Life. Until that time each Community of Religious, and almost every individual, had been a law unto themselves; for the so-called Rules of S. Basil and S. Pachomius were merely collections of maxims, vague and confused, imported into Italy from the East. These Rules, marked by a strong individualism, were the outcome of the almost barbaric austerity born of the deserts of Syria and Egypt, and, useful as they undoubtedly were in earlier times, they had, in S. Benedict's day, degenerated into mere formalism and universal laxity. The Holy Father had himself suffered from the undisciplined state of those who, attracted by the fame of his virtue, had elected him to rule over them, not because they wished to reform their own life, but in order to share the renown of so venerated a man. The wise, firm rule of their new Abbot did not at all suit those who had themselves chosen him; and, finding life impossible among them, S. Benedict was forced to leave them, taking with him the few companions who really

wished to serve God under his guidance. The work of S. Benedict was not, therefore, so much to found a new Order, as to reform an already existing State of Life. He speaks with the greatest respect of "the Rule of our Holy Father Basil," calling his own code "this little Rule which, by the help of Christ, we have written for beginners."

In this Rule of S. Benedict will be found all that was best of the earlier spirituality, and it shows evident knowledge of the Religious Life then existing. By it a school of Divine Service was instituted, governed by moderation and common sense. The chief break with past traditions is shown by the elimination of undue austerity, and by the breaking down of the Individualism which was so characteristic of the Monasteries of that day. S. Benedict sets the Common Life against this Individualism, and offers a permanent and uniform mode of government "by a series of moral, social, liturgical and penal ordinances, the entire collection of which constitutes that *Rule* which, in immortalizing his name and work, has given to the Monastic Institute its definitive and universal form."*

SUMMARY OF THE HOLY RULE

In order to give our readers some idea of the general scope of the Rule, I will first of all epitomize its several chapters, and then examine more closely those points which will tend to show the spirit animating our own Community in the Restoration of the Benedictine Life.

Chap. i. confines the Rule to the Cenobites living together under an Abbot in a Monastery, as distinguished from the hermits and wandering ascetics whom S. Benedict holds up to reprobation as "the most baneful kind of monks."

Chap. ii. describes the necessary qualifications of an Abbot.

Chap. iii. of calling the brethren to Council.

Chap. iv. summarizes the duties of the Christian Life under seventy-two precepts which are called the Instruments of good works.

Chap. v. of the necessity of prompt, cheerful and absolute Obedience to superiors in all things lawful.

Chap. vi. of Silence.

Chap. vii. describes the twelve degrees of Humility.

Chap. viii. of the Divine Office at night.

Chaps. ix.–xviii. arrange the Canonical Hours for winter, summer, Sundays, week days, Holy-days, and other times.

* Montalembert.

Chap. xix enforces reverence, on account of the Presence of God and of the Holy Angels.

Chap. xx. Prayer in common is to be short, that in private to be prolonged only by the inspiration of Divine grace.

Chap. xxi. requires the appointment of a Dean over every ten brethren.

Chap. xxii. regulates all matters relating to the Dormitory.

Chap. xxiii. condemns the disobedient to punishment.

Chaps. xxiv.–xxx. also relate to matters of discipline.

Chaps. xxxi. and xxxii. appoint officers for special duties, and order great care to be taken of the goods of the Monastery.

Chap. xxxiii. forbids any Monk to possess anything as his own.

Chap. xxxiv. orders the just distribution of everything belonging to the Monastery.

Chaps. xxxv.–xxxvii. make arrangements for the service of the kitchen, the care of the sick, the old and the young.

Chap. xxxviii. orders reading during meals, great silence in the Refectory, and the use of signs.

Chaps. xxxix.–xli. regulate the quantity and quality of food, and the times of the meals.

Chap. xlii. strictly enjoins absolute silence from the time of Compline till the following morning.

Chaps. xliii.–xlvi. relate to faults and offences, and the satisfaction to be made for them.

Chap. xlvii. ordains that the Abbot must lead and arrange the "Work of God" in Choir.

Chap. xlviii. emphasizes the importance of manual labour, and orders at least five hours daily to be given to it.

Chap. xlix. of the observance of Lent.

Chaps. l., li. and lxvii. make rules for Monks who are working in the fields or travelling.

Chap. lii. commands that the Monastery Church shall be used for the purposes of devotion only, and enforces silence there out of reverence to God.

Chap. liii. orders hospitality to be shown to Guests.

Chap. liv. forbids any Monk to receive letters or presents without permission of the Abbot.

Chap. lv. of the clothes and shoes of the brethren.

Chap. lvi. of the Abbot's table.

Chap. lvii. of the humility to be shown by the craftsmen of the Monastery.

Chap. lviii. Novices must be treated with rigour, to test their vocation, to have a year's probation, and to hear the Rule read frequently.

Chap. lix. allows the admission of boys to the Monastery under certain conditions.

Chaps. lx. and lxii. the Abbot is to choose those who are worthy to be ordained Priests: they are to set an example of humility and good observance, and are not to officiate without leave of the Abbot.

Chap. lxi. Religious from other Communities may be admitted (with letters of recommendation) to stay for a time.

Chap. lxiii. precedence in the Community determined by the date of Profession, merit of life, or the appointment of the Abbot.

Chap. lxiv. the Abbot to be elected for life by the suffrages of the Monks, on account of his charity, zeal and discretion.

Chaps. lxv. and lxvi. the Abbot to appoint all officials and arrange their duties, nothing to be done without his sanction.

Chap. lxviii. a Monk must cheerfully attempt to do what is ordered, however difficult it may seem.

Chap. lxix. that no Monk is to take the part of another in evil doing.

Chap. lxx. forbids any Monk to strike his brother.

Chap. lxxi. encourages the brethren to be obedient one to another after the commands of the Abbot have been fulfilled, and especially enjoins the younger to obey their elders with all charity and diligence.

Chap. lxxii. of the excellence of fraternal charity, the love the brethren should have for their Abbot, and of the love of Christ above all things.

Chap. lxxiii. declares that the Rule is but one means towards godliness, a beginning of holiness, and that Holy Scripture is the unerring guide of human life.

"Whoever, therefore, thou art that hasteneth to thy heavenly country, fulfil, by the help of Christ, this little Rule which we have written for beginners: and then at length thou shalt arrive, under the protection of God, at those lofty summits of doctrine and virtue of which we have spoken above."

With such almost inspired words our Holy Father finishes his directions to those who, strangers in a strange land, are striving to reach their true home under his guidance.

"Nothing marks the sublimity of the Rule more perfectly than its absolute reasonableness. Here are no excesses, no savage austerities, but rather serene edicts based on sound common sense, and with a due regard to the potentialities of human nature. The Rule of S. Benedict might almost be called the first promulgation of the fundamental law of Christianity. In the words of our Blessed Lord may be found the enunciation

of the underlying spirit: the Rule of S. Benedict is the voicing of this spirit in detailed and definite form." *

GOVERNING PRINCIPLES

Even a passing glance at the above summary of the different enactments of the Rule will reveal the two great principles which are the fundamental bases of the work of S. Benedict. These are Labour and Obedience—the two obligations incumbent upon all men who would serve God in this fallen world.

This Labour is of two kinds—Spiritual and Temporal.

The Spiritual Labour of S. Benedict is first in importance—"the Work of God," i.e., the regular recitation of the Divine Office, as an act of worship, Intercessory and Private Prayer, and all the actions of the Contemplative Life. This work "to which nothing is to be preferred" is the great obligation of the Benedictine. It is at once his duty, his privilege, and his joy; the mainspring which gives vigorous action to his whole life. As there could be no sun without light and no fire without heat, so there can be no Monastery of the Benedictine Rule where the Work of Prayer does not hold the first place in the daily routine. The mechanism of the Rule is so to arrange the domestic life of the Monastery that nothing may interfere with, or lessen the force of this work to which the Brethren are primarily called.

THE DIVINE OFFICE.

Thus it is that the recitation of the Divine Office by night and day, is the chief obligation of the Benedictine Monk. As we have already seen the Holy Rule has many chapters and prescriptions which deal with its liturgical composition, the times of its performance, and the importance which it is to hold in the daily life of the Religious.

The Divine Office is the treasure house whence the soul is to draw the nourishment of its life; work is to be laid aside, the mind prepared and the heart purified for this work of God, to which nothing is to be preferred. The Offices at Caldey are neither aggregated nor anticipated, but are said at times which fulfil the intention of the Canonical Hours, and, according to the Rule, are sung with the greatest solemnity and reverence possible.

After the Holy Eucharist itself, which is, so to speak, the sun of the monastic day, there is no work of greater importance. The Divine Office is the song of Holy Church, by which the

* R. A. Cram, *The Ruined Abbeys of Great Britain.*

Monk consecrates each day and offers to Almighty God a sacrifice of praise and thanksgiving, by which his soul is fed and his devotion kindled. A grave obligation is laid upon all solemnly-professed Religious to recite their office, and whether at home or away from the monastery, they are bound, even in difficult circumstances, to its regular fulfilment.

This great act of canonical prayer is not made merely in the name of the individual taking part in it, but it is offered in the name of the universal Church, who raises her voice to God in the orderly sequence of psalm, hymn, lesson, and prayer. The Monk is very largely exempt from secular care and the ordinary employments of the world, in order that he may in some measure make up for those who, by the pressure of their lives, are unable or unwilling to spend so much time before the Throne of Grace. The Faithful are continually besieged by many foes, and the Church intends that the Divine Office should provide for the spiritual needs of all her children: as an old Italian writer has said, "We are deputed in the general necessity to lift up our voices continually to heaven in the common name to obtain the effusion of God's grace upon all."

Besides the daily intercessions read in Choir before Terce, when the names and needs of all those who have written to ask for our prayers are remembered, each Office during the day has its own subject of prayer which gives it a special character.*

Throughout the day each Psalm has its own fixed intention which is remembered especially at the beginning and at the Gloria, and so serves to stimulate the desire to pray, and helps to keep the mind calm and the thoughts recollected.

**** At Caldey the Intentions for the Divine Office are :—***

Mattins and Lauds, 2 a.m.—Conversion of Sinners, the Sick, the Dying, the Dead. Thanksgiving for Creation, Preservation, Vocation, Blessings of Grace, Hope of Glory.

Prime, 6 a.m.—That I may serve my God this day in Body, Soul, and Spirit.

Terce, 6.45 a.m.—For the Peace, Prosperity, and Unity of the Church.

Sext, 11.40—For our Enemies, Kindred, and Benefactors.

None, 1.40—For all Religious, our own Community, the increase of Vocations.

Vespers, 5.30—Adore God in company with the Blessed Virgin Mary, the Church Militant, Expectant, Triumphant.

Compline, 8—For the Faithful Departed, Confidence in God, Perseverance in the Work of God.

As this work of Prayer is of such great importance and occupies so much of our time, it is naturally here that we look for the chief signs of Vocation in those who wish to make their Profession.

Our Brethren must show a real and persevering attraction to the recitation of the Divine Office, and an aptitude for studying the manifold beauties of its construction; they must be ready to sacrifice time and comfort by day and night to their duties in Choir; and, besides this, strive to live so pure and mortified a life that they may become indeed "instant in prayer": and this not by impulse or caprice, but by the force of the conviction that God has called them to this special work, that they may even in this present life in some measure share the "laus perennis" of the Angelic Choirs.

TEMPORAL WORK

The temporal work of the Monastery is, of course, principally for the support of the Community. It is of any and every kind adapted to the needs of the place and the qualifications of the workers. This manual labour is, after the Work of God, the most important, physically and spiritually, for the good of the Brethren. Even for its own sake it is necessary as an Act of Penance, and to keep the Community in health. But, apart from this, it is the lot of poor men to work for their daily bread, and if those who live in the world, wanting money and food, have to work, how much more important is it for those who have chosen to live in a state of Voluntary Poverty to be forced to fulfil their obligations! A Community with a rich endowment, or even a comfortable balance at the Bank, lacks the healthy stimulus to effort such as is obtained by being obliged to work for the supply of its needs. The human body is a machine made for work, and for hard work: a repose free from strenuous endeavours must cause flabbiness of mind and of muscle. The past is full of warnings to those who would follow the Monastic Life: and some of the most cogent are directed against the leisure which is really idleness, because without effort or responsibility the daily needs are supplied. All our own work is done by the Brethren—baking, washing, scrubbing, tailoring, carpentering, and gardening; each occupation finds disciples who are in a fair way to become efficient: as our numbers increase, and powers of usefulness develop, we shall hope to extend our labours according to our gifts, working for our daily bread with interest and thankfulness—doing our best to deserve that great gift of God, a healthy mind in a healthy body.

STUDY

But not all are fitted for manual work to the same extent. There is the work of the brain as well as of the body: and this work also finds its proper place under the Holy Rule. Benedictines have been students and men of letters since the earliest times: and this duty of study is not to be neglected by us. Already some are at work, and as time goes on and knowledge is gained by patient effort, we may hope to see some of our brethren, true to the traditions of the Order, ready to take a place, however humble, in the world of letters.

OBEDIENCE

This threefold work of spirit, body, and mind is carried out, not according to the whim or choice of the individual, but under that obedience which is the great Monastic virtue, and the bond of the Religious Life—marking off, as it does, those in the world who are their own masters, from those in the cloister who give up their own will for the love of Christ, "Who was obedient unto death, even the death of the Cross."

In the estimation of S. Benedict this labour of Obedience is the essential characteristic of a Monk, for without it he can never be truly that which he is called. A man comes to the Monastery, not to gratify a passing desire, but to make a supreme sacrifice of himself. In the world he may be poor, he may be chaste; but outside the Cloister he cannot cease to be, in some matters at all events, his own master. Montalembert, in speaking of this point of the Holy Rule, says:—"This sacrifice implied specially that of the will. By a supreme effort of that will, still free and master of itself, it freely abdicated its power for the salvation of the sick soul, 'in order that this soul, raising itself above its desires and passions, might establish itself fully upon God.' In giving up even the legitimate use of his own will, the Monk, obeying a superior whom he had spontaneously chosen, and who was to him the representative of God Himself, found an assured defence against covetousness and self-love. He entered like a victor into the liberty of the children of God. But this sacrifice, to be efficacious, had to be complete. Thus the Rule pursued Pride into its most secret hiding-place. Submission had to be cheerful, prompt, perfect, and absolute."

Now, in temporal affairs an Obedience of this sort would certainly become galling in the extreme, from the very nature of the appointment of the officials, and because of the manners and customs of the world. Not so the Religious Obedience of the Cloister. For here it is the result, not of slavish compliance, but

of a determination absolutely free, and also because of the source of the authority of him to whom the obedience is paid.

THE BENEDICTINE ABBOT

The chapter of the Holy Rule which describes the characteristics and duties of an Abbot is one of the most beautiful, and is full of the truest wisdom. The Abbot is placed at the head of the Monastic family to represent our Lord to his Brethren—hence the name Abba-Father. His authority is no tyrannical oppression, but a loving and paternal administration. S. Benedict wishes him to unite in his person the threefold office of Father, to love his Brethren; Teacher, to instruct them; Governor, to rule and guide them.

The Abbot, then, is to hold the place of Christ in the Monastery, and must order nothing that is contrary to the Law of God. He is elected to his responsible office, subject to the requirements of the Holy Rule and the Constitution, by the free votes of all the Brethren. The Election is confirmed by the Bishop, who solemnly Blesses and Installs the new Abbot, giving him that authority to rule his House, which is to cease only with his life. This authority is fixed by Rule and Statute, and the necessity of consulting an elect number of seniors (known as the Abbot's Council), or the whole body of Professed upon all important matters, is laid down. In certain specified cases he is obliged to abide by the decision of the majority of his Brethren, and he is warned to do all things with counsel.

A modern writer* gives the following excellent description, taken from many passages of the Holy Rule, of what manner of man the Benedictine Abbot ought to be. It will be less invidious for me to use the words of another rather than my own.

The office of Father of the Community, over which he rules, entails many duties upon the Abbot or Superior, such as providing for their maintenance and for their education, just as the head of a family does with respect to the household which is dependent on him. Of the material maintenance which he is obliged to provide for them we need say nothing. In speaking of their intellectual education, we will confine ourselves to that portion of it which pertains to their advancement in the science of the Saints. At this he is obliged to labour with all the earnestness of which he is capable. In this matter our Divine Lord must serve as a model to the Superior, who occupies His place; and the

* Very Rev. F. C. Doyle, O.S.B., *The Teaching of S. Benedict* (slightly condensed).

method of teaching which our Lord employed must be copied by him in its minutest details. Christ, as Teacher, first set the example in His own Person of all the great moral precepts which He wished to impress on the souls of His hearers, and then taught them by word of mouth with a simplicity and an earnestness which made people exclaim, "Never man spake as this Man!" So also must every Superior act, who wishes conscientiously to satisfy his obligation of educating his subjects: he must first *do* and then *teach*; that is to say, "he must show them all virtue and sanctity by deeds more than by words," and first by deeds.

Superiors must stand before their subjects as models of all that they wish to teach them. Like the good shepherd of whom our Lord speaks in the Gospel, they must go before them in the exercise of every good work. If they wish them to be silent, punctual, attentive to choir duties, humble, patient, charitable, all these qualities must shine forth in their own daily lives, so that all may see these virtuous actions glittering like so many jewels in their vesture of office. Only those Superiors can teach with authority who, like S. Paul, are able to say to their subjects, "Be ye followers of me, as I am of Christ," for "what manner of man the ruler of the city is, such also are they that dwell therein."

Besides being Father and Teacher of the Community which is put under his jurisdiction, a Superior is also a Governor, or Ruler, of those at the head of whom he is set. But, S. Benedict takes care to tell him, he is a Ruler or Governor of *souls*. They belong to the great Master of all. They are entrusted to the care of Superiors by that Master in order to be educated for heaven, to be healed of vices and of defects, to be imbued with habits of virtue. Therefore they need a particular, a personal care, which calls for a different treatment in the case of well-nigh each individual. Consequently, the first duty of him who is appointed to govern them is to make himself most intimately acquainted with them, and with all their special needs. They are his flock, and, if he is worthy of the name of "shepherd," he must *know* them. "I know Mine," says the great Governor of souls, "and Mine know Me."

By knowing them we mean that he must understand their different characters. He must make it his business to observe the natural bent of each; to ascertain his abilities, mental as well as moral; to estimate the weight which his shoulders are able to bear; in one word, to know by heart his whole intellectual and moral build. For a man who has fully grasped all these details will never satisfy himself by applying the Rule, in a wooden sort of way, to all indiscriminately. He will know that the same

mode of treatment will not equally well suit all kinds of characters.

Therefore every Superior must endeavour to know thoroughly well all who are entrusted to his guiding care; and, knowing them, so to adapt himself and his government to the character and to the intelligence of each. To act thus is, of course, a matter of considerable difficulty. It needs much patience, much self-repression, much study.

This intimate knowledge of his Brethren must be accompanied by another quality—the power to make himself loved. Without this power he may be able to convince their intelligences, but he will not succeed in persuading their wills. Let him but make himself master of their love, and the key to their hearts is in his possession. To win their love he must love them: for love begets love. But besides this he must have those qualities which command the love of others—"goodness, and discipline, and knowledge" (*bonitatem, et disciplinam, et scientiam doce me*: Ps. cxviii. 66 Vulgate).

This self-mastery gives him that reserve of power, that strength of character which impresses others, and makes them feel that they are in the presence of a master whose will must be obeyed.

Thus there will be in his rule an absence of all haughtiness and of all domineering spirit. Although the elder among his Brethren, he will be as one of the younger, although the leader, he will be as one that serveth. He will obey S. Peter's injunction, and feed his flock without lording it over them; he will follow S. Benedict's advice, and study to be loved by them, rather than to be feared. Thus by aiming to be a Father to his subjects, he will without difficulty be their Guide and their Ruler also. They, on their side, will gladly follow him; they will yield a prompt and cheerful obedience to all his mandates; they will strive to carry into effect even that which they conceive to be his desire.

Such is the portrait of the Abbot, well and truly drawn by one who is himself a Benedictine. It is the picture of a Leader, the Ruler of a Home, the Father of a Family.

The Monastery is to S. Benedict what the Home is to lay folk: it is a self-contained Family, and the whole spirit is "Homely." The Monks trust their Abbot, whom they have freely elected. He loves them and has confidence in them, and in no way can he effectually act except through them. In the Benedictine Monastery which has grasped the idea of its Lawgiver there will be Order and Rule, for no family can exist without them: but the yoke will be sweet and the burden light. Breadth and

freedom of spirit will characterize every House. With a foundation of mutual love and trust such as this there must exist an elasticity of relation between the Community and its Head such as is not to be found under any other form of Religious government.

The permanent character of the office of Abbot is in itself a great factor in the growth of this family spirit which is so characteristic of the Benedictine Monastery. The idea of Home is its central feature, and Home means oneness of Fatherhood, of surroundings, of tradition, of love, and the way of looking at things. Around the Monastery cling all those natural feelings and sentiments which are the mainstay of the Family Life. Here the Monk is content to live and die. Here he will dwell for ever, for he has chosen it.*

Such is a very short and inadequate description of S. Benedict's Rule. It is a spiritual classic which admits of exhaustive treatment, and our readers would be surprised were I to give a list of even a few of the numberless Commentators who have written large volumes on the subject.

FIVE ESSENTIALS

My wish has been to give some idea of its general outline and enactments: and I will conclude by mentioning five points which we consider essential to the growth and stability of a restoration of the Benedictine Life.

1. *Silence*—
   - The Key to the Monastic State.
   - The Safeguard of Discipline and Recollection.
   - An Act of Penance for the Sins of the Tongue.
2. *Night Office*—
   - The Obligation of "The Work of God."
   - The Test and Offering of a real Devotion to God.
   - The Vigil of the Church waiting for her Lord.
3. *Abstinence*—
   - The Participation in the Sufferings of Christ.
   - The Subjugation of the Flesh to the Spirit.
   - The Church's Protest against the World's Luxury.
4. *Manual Work*—
   - The Lot of Fallen Man.
   - The Privilege of Redeemed Man.
   - The Security against Idleness.
5. *Enclosure*—
   - The Preservation of the Inner Life.
   - The Barrier against Distraction.
   - The Concentration of Spiritual Energies.

* Taunton's *Black Monks*.

CONCLUSION

It will be seen from these three Papers on "Our Purpose, Method, and Rule" that we aim at no new thing in our acceptance of the Religious Life. We have no private Rule of our own: we are not devising anything novel, nor are we experimenting in the wide field of the Lord's vineyard. It has ever been open to all men to seek how best they may serve Him in the ways of Discipline, and to select from the stores of experience such Methods and Rules as will best secure the Purpose they have set before them, and so promote the glory of God. But for us—we are simply Benedictines living in the Communion of the English Church, fully persuaded that she is an integral part of the Catholic Church, with all its privileges and responsibilities, and are fully content with our heritage. Thankfully and heartily we are resolved to do our best to discharge the Commission laid upon us by the ninety-third Successor of S. Augustine, and, if God will, to regain for our dear Mother the endowment of the Cloistered Life under the Rule of S. Benedict of which she has been despoiled for 350 years. Believing that Almighty God Himself wills us, unworthy as we are, to devote our hearts and lives to this end, we put our trust in Him, confident that if we keep our Purpose pure He will bless our Method, help us to keep our Rule, and strengthen our feeble endeavours to do what we can to set forth His glory.

I will end with the following exquisite panegyric of the Holy Rule by Bossuet:—"This Rule is an epitome of Christianity, a learned and mysterious abridgment of all the doctrines of the Gospel, all the institutions of the Holy Fathers, and all the Counsels of Perfection. Here prudence and simplicity, humility and courage, severity and gentleness, freedom and dependence, eminently appear. Here, correction has all its firmness, condescension all its charm: command all its vigour, and subjection all its repose: silence its gravity, and words their grace; and yet, always, my Fathers, he calls it 'a beginning,' to keep you always in holy fear."

Dom Aelred Carlyle, O.S.B.,
Abbot.

A Day at Caldey.

THE visitor to Caldey will probably choose the train which, pursuing its course through South Wales without haste and with many a rest, reaches Tenby at three in the afternoon so as to reach the Abbey in time for Vespers.

The little town, of which the old walls still remain to show its former strength, stands on two bays, divided by a rocky promontory which the ruins of a castle crown. On an islet, within a stone's throw of the castle, a modern but already obsolete fort replaces a former chapel of S. Catherine, frowning seaward with much show of force, but with the sad secret consciousness that one high-explosive shell would shatter it to pieces.

Below the cliff on which the older part of Tenby stands, a modest harbour protects the little fishing-fleet, and by its jetty the Caldey steamer *Firefly* lies, ready to make its evening passage to the Island.

Once clear of the harbour, and under the granite walls of S. Catherine's, the long low line of Caldey is seen two miles away, in the bright track of the westering sun. The steamer can lie alongside the slip at high tide only; and at low tide she brings up in shallow water a hundred yards from the shore of Priory Bay, and the passenger is transferred by a boat to the landing-slip; here he is welcomed by the Guest Master, and bestowed in the cosy Guest House which it has been the first care of the Community to build. The Guest House is well-proportioned and solidly built, and reproduces in its details some characteristic features of the Pembrokeshire buildings of the Middle Ages.

If the guest be wakeful, as he is not likely to be, he may hear the Monastery bell ringing the brethren to Matins at two o'clock. Matins is the first service of the day, and is immediately followed by Lauds. The Night Office lasts from one and a half to two and a half hours, according to the season. Then there is

a short rest for the Community, until the bell summons the Brethren to Prime at six. After Prime each Brother puts his own cell in order, and by the time that this has been done with the scrupulous care which marks all monastic work, the bell rings again for Terce at a quarter to seven, followed by the Conventual Mass at the high altar of the Monastery Church.

Need we say that the Monastic day centres in the Conventual Mass? *Mane autem facto stetit Jesus in littore* (S. John xxi. 3). In the security of faith and of clear spiritual vision the disciples know that it is Jesus Who stands among them at the dawning of the day, the Sum of all their sacrifice, the Centre of all their worship, the Source of all their strength. *Dominus est*: it is in the Christ of the Eucharist that the circle of monastic worship centres; it is the Mass which gives to the Office its meaning and value.

After Terce and Mass the fast is broken by "Pittance," a simple meal of bread and coffee. The manual labour of the Community begins at eight o'clock. And there is work for all: in the gardens, upon which the Monastery kitchen so largely depends; among the poultry, which yield a modest revenue to the Community; in the vestment-room, where skill and taste are vowed to the service of the Sanctuary, and vestments of a more beautiful sort than the Community can afford for itself are made for those who like their vestments to come from a Religious House, and are willing to aid the Community by entrusting it with their orders. Manual work forms an integral part of life under the Benedictine Rule, and there is plenty of it to be done in a small Community which is mainly dependent upon its own resources for its livelihood. Nor is study neglected. Benedictine houses have always had a reputation for scholarship, and Caldey Abbey may in the future assist in maintaining the Benedictine tradition. Upon every occupation the summons of the bell breaks in, to remind the Brethren that their first work, to which S. Benedict ordained that nothing was to be preferred, is the direct service of God in Choir. At twenty minutes to twelve, then, the Office of Sext is recited.

Dinner follows, and at this meal, as always in the Refectory, silence reigns, broken only by the voice of one monk who reads aloud.

It is in summer that the majority of visitors find themselves at the Guest House, and we are giving now the order for the summer day. The winter time-table varies slightly. In summer, after dinner, a short rest is taken, for the Brethren have risen earlier than in winter. Then after None, at twenty minutes to two, work is resumed.

Drinkim Bay, Caldey

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Throughout the day silence has been kept, for silence is an essential and welcome part of the monastic life and discipline. But at half-past four comes the hour of recreation, and the monastic family holds converse with itself. Recreation time is an important part of Community life, each gives of his best to the solace of others, and by his use of it he himself is tested, no less than by his observance of Rule.

Vespers is sung at half-past five. Supper is served at six, followed by the "Quiet Hour" of private devotion. A short spiritual reading, given by the Abbot from his stall in Choir, precedes the singing of Compline. To the guest, Compline, besides being the service with which he will become most familiar, is also one of the most impressive. The Choir is not fully lighted, for the Compline Psalms are invariable and familiar, and in the faint light of a single lantern by the lectern, the forms of the Brethren in their dark Choir habits are scarcely discerned. Slowly, and with due pause at the middle of each verse, the psalms are sung to the authentic tones, hallowed by centuries of Benedictine usage—slowly, for each verse has a message which never palls by repetition, each word a value which must not be lessened by hurried utterance. And Compline is the solemn commendation of the Community to the loving care of its Lord for the night. The intention and spirit of Compline are well interpreted by an unknown writer of the fifteenth century, who wrote for the Brigittine Nuns of Sion an exposition of their Office. "Compline," he says, "is the seventh and the last hour of Divine Service, and it is as much to say as a fulfilling, for in the end thereof the seven Hours of Divine Service are fulfilled. And therewith also is ended and fulfilled speaking, eating and drinking, and labouring, and all bodily businesses. So that after that time ought to be kept great stillness and strait silence, not only from words, but also from all noises and deeds, save only privy and soft prayer, and holy thinking and bodily sleep. For Compline betokeneth the end of man's life, or the end of the world, when the chosen of our Lord shall be delivered from all travail and woe, and be brought to endless quiet and rest. And therefore each person ought to dispose him to bedward, as if his bed were his grave."

Such, in briefest outline, is the monastic day. The visitor to the Guest House will not, of course, share it, though he comes into touch with it as he assists at the services of the Monastery Church. But, though by the Holy Rule it is laid down that there is to be no intercourse, save by express permission, between the Monks and the Guests, he will realize that it is a life which has its value for him also, since it issues in strength in which he

participates, and in a peace which he shares. It is indeed that life of Peace, according to the intention of the Holy Father S. Benedict, and the watchword of his Order—peace attained by those who fight under his Rule—peace which fulfils the beautiful definition of S. Augustine, in that it is "the tranquility of Order."

For the visitor there are other opportunities, and other occupations. In the early morning he will be able to celebrate, or to assist at the celebration, at the altar of the tiny Guest House Oratory, that old tower on the cliff, which has served so many purposes before this, the holiest; or in the Village Church of S. David, oldest perhaps of all buildings on the island, and now wholly recovered to God's service, and restored to comeliness. There will be frank and buoyant intercourse with other guests, at one with him in sympathy and interests and aims: and from the daily visit of the Abbot he may gain something of that which he seeks. Then, if he lack occupation, it may be found for him by the Guest Master. Or he may find in rambles along the cliffs or the shores of the many little bays, or in the pine-woods, or on the sand-dunes, that rest which his work in the world denies to him; or in quiet hours of study may strengthen his grasp of the Faith. And if his experience be normal, he will find his days on Caldey all too short and too few, and will regret the dawning of the day which will find him once again on the landing-slip, bidding farewell to those who have ungrudgingly devoted themselves to making his stay at the Guest House a refreshment and delight.

E. H. D.

The Old Priory Buildings, Caldey

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Caldey Abbey Building Fund

AS the Community has recovered the freehold of the Isle of Caldey, a Monastic home since A.D. 450, with the conventual buildings still standing, it might seem to many that nothing more could be desired. A charming picture is suggested of Benedictines entering once more upon possession of their own Island, occupying again the ancient Priory so long associated with the Monastic Life, chanting as of old the Divine Office in the quaintly-simple Church, and using the Refrectory, Dormitories, and Cloister-Garth, as they had been used of yore.

Without doubt there would be great inspiration to the Community in the constant realization that it was living in the time-honoured Home of its elder Brethren: the sense of continuity would be intensified by such a quiet resumption of the former Life in the precincts hallowed by the past, and once again consecrated to the service of God in Holy Religion.

But this is impossible. The Priory as it now stands is but a portion of the ancient building erected in the thirteenth century; originally it was only a Cell attached to the Abbey of S. Dogmael; it never could have held more than thirteen Monks; it is now overshadowed and partially absorbed by a modern house, which is quite unsuited for Monastic purposes; it is impossible to enlarge the old buildings save by a process of destruction, which all who love the past would lament: and further, the late owner of Caldey has a life-tenancy of the Priory House, which effectually precludes its occupation by the Community.

In view of these facts, which have received close consideration, the Priory Church has been carefully repaired, the sum needed having been given by the "English Abbeys Restoration Fund"; and the only possible course—one approved by all who know the circumstances—is that adopted by the Abbot, of which the following is a summary.

It is necessary to find accommodation for both the Community and its Guests. To this end "The Caldey Abbey Building

Fund" was opened in the autumn of 1906. This Fund has two objects in view.

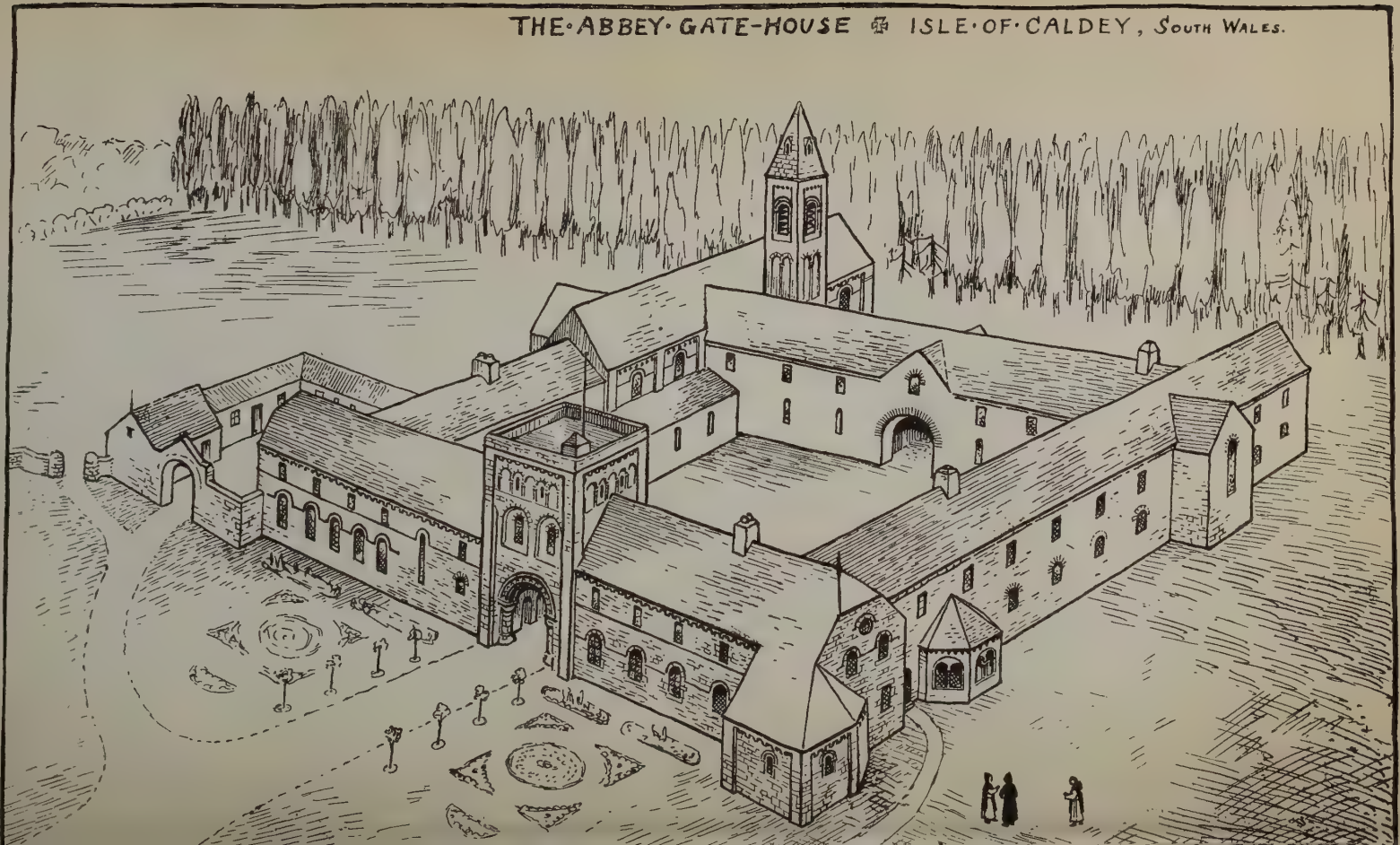
1. *The Guest House.* A picture and some account of it will be found on page 104. The Guest House (No. 19 in the Map) already enables the Community to receive those who wish to share, in some degree, the religious privileges of the Monastery. Here those who desire rest, guidance, or comfort, may come and find health both for body and soul.

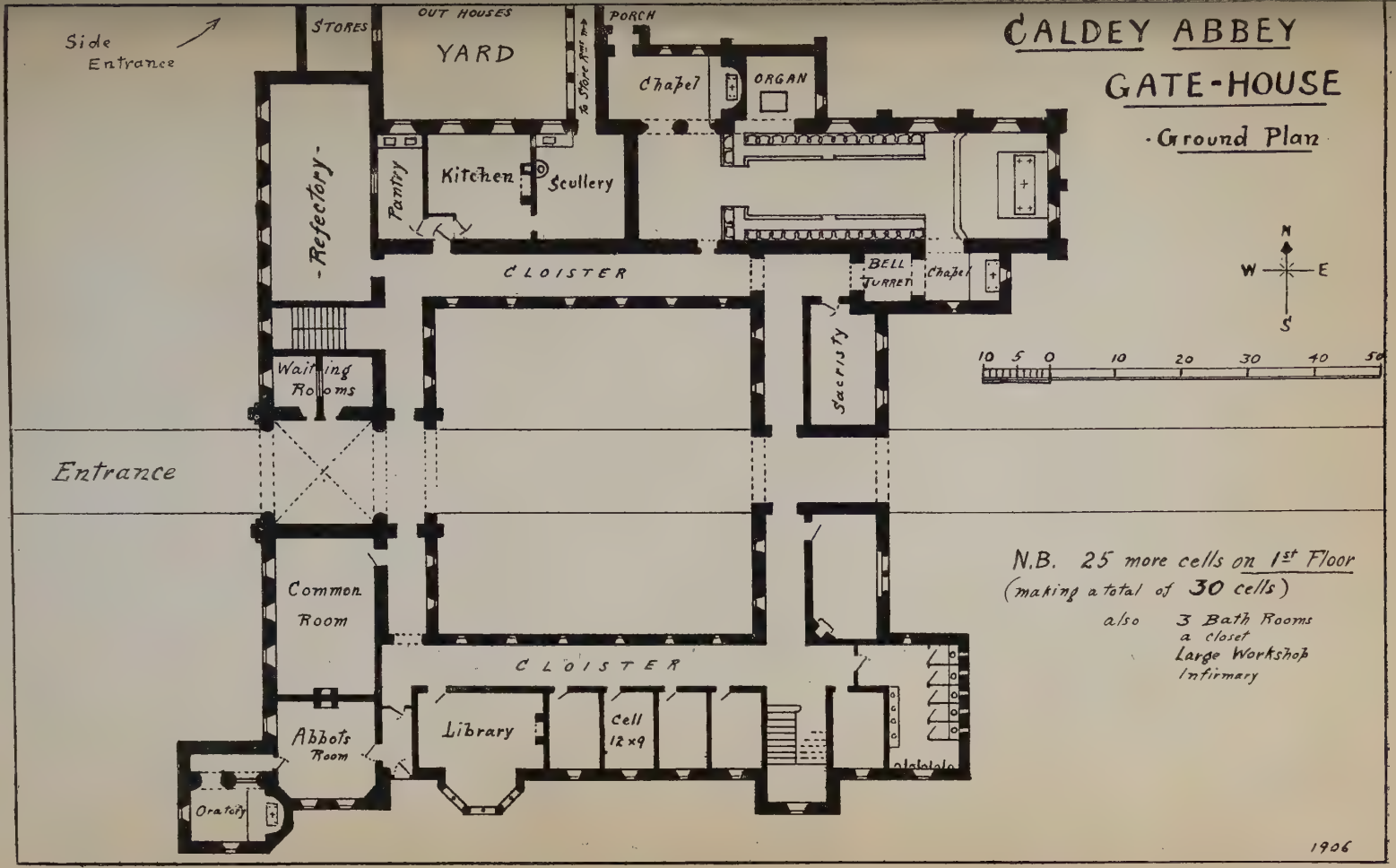
2. *The Gate House.* This will be built on a level stretch of land on the north-east of the Island, about ten minutes' walk from the Priory, to the west of the pine-woods (No. 20 in the Map). It will contain Cells, with Chapel, Refrectory, Common-rooms, Library, and the necessary offices for thirty Monks. Like the Guest House it will be built of Caldey limestone, plain and massive, to endure for centuries. For some years to come this Gate House will suffice for the Community. But when the numbers increase beyond its limits, and funds are forthcoming, it will be vacated for the Monastery proper (No. 21 in the Map), the building of which lies in the distant future. Then the Gate House will be ready to serve as a House of Retreat for Priests and Laymen, for which it will be admirably adapted. But at this time there can be no thought of the Monastery proper. All efforts are being concentrated on the second of the two buildings mentioned above—the Gate House.

For the Gate House, which is urgently needed to receive the Community, the sum of not less than £6,500 will be needed. Limestone and sand are abundant on the Island. The Sketch Map at the beginning of this Pamphlet, and these two drawings of the ground plan and elevation of the Gate House, will give our readers a clear idea of the buildings already erected, or to be erected, by means of the Building Fund.

The possession of Caldey is in no way an Endowment for the Community, as any income arising from it will be absorbed by the needs of the Island. The Community has no endowment or private means, and is entirely in the hands of those who desire to see once more in the English Church a Community of Benedictine Monks, living on their own Island, and occupying a Monastery built by the gifts of those who believe in the power of Prayer.

Subscriptions (which may be spread over a term of years), or *Donations* to "The Caldey Abbey Building Fund" may be paid to the Rev. Dom Aelred Carlyle, O.S.B., Abbot of Caldey, Tenby, S. Wales; or to the London and Provincial Bank, Tenby. The progress of the Fund is reported in PAX each quarter.


THE·ABBEY·GATE-HOUSE ✠ ISLE·OF·CALDEY, South Wales.


Side Entrance
STORES
OUT HOUSES
YARD
PORCH
Chapel
ORGAN
Refectory
Pantry
Kitchen
Scullery
CLOISTER
BELL TURRET
Chapel
Waiting Rooms
Entrance
Sacristy
Common Room
CLOISTER
Abbots Room
Library
Cell 12×9
Oratory
CALDEY ABBEY
GATE-HOUSE
Ground Plan
N
W
E
S
10 5 0 10 20 30 40 50
N.B. 25 more cells on 1st Floor
(making a total of 30 cells)
also 3 Bath Rooms
a closet
Large Workshop
Infirmary
1906

Horarium

	SUMMER.		WINTER.	
	Sundays.	Week-days.	Sundays.	Week-days.
Mattins and Lauds - -	2. 0	2. 0	2. 0	2. 0
Angelus and Prime - -	7. 0	6. 0	7. 0	7. 0
Terce and Conventual Mass	7.45	6.45	7.45	7.45
Pittance - - - - -	9.15	7.30	9.15	8.30
Manual Work and Study -	—	8–11.30	—	9–11.30
Sext - - - - -	9. 0	11.40	9. 0	11.40
Angelus and Dinner - -	12. 0	12. 0	12. 0	12. 0
None - - - - -	12.40	1.45	12.40	12.40
Manual Work and Study -	—	2–4.30	—	1–4.30
Vespers - - - - -	4. 0	5.30	4. 0	4.30
Supper - - - - -	5.45	6. 0	5.45	6. 0
Conference, Compline, and Angelus - - - -	8. 0	8. 0	8. 0	8. 0

Recreation Hour on Sundays at 2.0 in Summer and Winter: on Week-days at 4.30 in Summer, and 6.30 in Winter.

On Fast Days, and in Advent and Lent there is no Recreation, and the hours of meals are altered.

Quiet Hour of Prayer on Sundays at 4.30 in Summer and Winter: on Week-days at 7.0 in Summer, and 5.0 in Winter.

Summer Rule begins at Easter and lasts till November 1.

Winter Rule is between November 1 and Easter.

Pax

The Quarterly Paper of the Benedictine Community of the Isle of Caldey, S. Wales

Pax contains, *inter alia*, accounts of the History, Life, Purpose, Method, and Work of the Community; Papers on Spiritual and Doctrinal Subjects; Articles of Historical and Antiquarian interest; and deals with all matters connected with the "Religious Life," its Restoration and Extension in the Church of England. There are frequent illustrations and poems.

Literary contributions are invited for insertion in its pages if suitable.

Pax is issued four times a year—on or about the Quarter Days. All subscriptions are reckoned as beginning with the September Number each year, and as terminating with the receipt of the June Number following.

In the event of late Subscriptions, the back Nos. for the current year (Sept., Dec., March—as the case may be) will be sent. By this means each Subscriber will receive a complete set for the year; and Office work will be simplified.

ANNUAL SUBSCRIPTION

Post free, 2/6,—(one dollar for America). 8*d*. a single copy. Published at Caldey.

Pax was first published in September, 1904, in order to give such news of the Community as might be interesting to its friends: and also to spread the knowledge of the Principles of

the Religious Life which underlie all Communities, whether Active or Contemplative.

With this object in view the Papers on the History, Purpose, Method, and Rule of our own Community were written, which now appear in a revised form in this Pamphlet: and also a Series of Papers (in Nos. V–XII) by various writers on Monasticism—Its Origin in the East; Development in the West; Influence in England; Dissolution in England; The Desolation of Three Hundred Years; The Recovery of Community Life (1) for Women, and (2) for Men; and the Present and Future Outlook —which prepared the way for other Papers dealing with the History, Life, and Work of the various Religious Communities in the Anglican Communion, as concrete examples of the abstract Principles on which all are based.

The Fundamental Principle of all Religious Life, however varied its expression, is entire submission to the Will of God, under discipline, to which a real Vocation is needed. This is the Primary Activity of the Service of God under Vow and Rule, to which any work which may be undertaken is subordinated as a Secondary Activity.

This, in brief, is the object of Pax—the setting forth of the ethics and practice of the Religious Life in general, with a view to its extension, coupled with the instruction and edification of all who are interested in its development.

The Guest House

For Priests and Laymen who desire to make Retreats, or need rest

It is situated on the cliff overlooking Carmarthen Bay. The climate of Caldey is both mild and bracing, and on pages 44–7 will be found some information about points of interest in the Island.

The House contains a large Common Room, Dining Room, fourteen bedrooms, the Guest Master's cell, etc., etc.

As the Community has no endowment, but is dependent upon its own labours for its maintenance, it is obliged to ask guests to contribute 25/6 a week (4/- a day) for Board, Lodging, etc.

The Holy Sacrifice is offered daily in the Abbey Church.

The Altars at the Guest House Oratory and the Village Church are available for Priests staying at the Guest House.

The Secular Part of the Monastery Church is always open to Visitors for private devotion, and for Divine Office which is recited as follows: 2 a.m. Mattins and Lauds; 6 Prime; 6.45 Terce; 7 Conventual Mass; 11.40 Sext; 1.40 None; 5.30 Vespers; 8 Compline.

Guests have no intercourse with the Monks, but the Abbot calls upon them every day.

The Abbot hopes that visitors will bear in mind that they are the guests of a Religious House, and that as such they will observe the following Time Table:—

6.15 Rise; 7 Mass; 7.45 Breakfast; 12.15 Dinner; 4 Afternoon Tea; 5.30 Vespers; 7 Supper; 8 Compline; 10 Bed.

Smoking is allowed in the Common Room.

Laymen will oblige by giving a reference to some Priest.

Post:—Arrives and departs once daily by the Steamer (weather permitting). No Sunday Post.

Telegraphic Address:—"Guest Caldey - Lighthouse" (two words).

Railway Station:—Tenby, G.W.R.

Cobourg Hotel, Tenby:—Dinner, bed and breakfast, 5/- for Guests who arrive too late to cross to the Island.

The Caldey Steamer "Firefly" conveys Guests from and to Tenby (2½ miles). Fare, 2/- return, to be paid to the Captain.

Application for rooms, or further information, should be made to the Rev. the Father Abbot, The Abbey, Isle of Caldey, S. Wales.

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The Confraternity of S. Benedict

"Quærite primum regnum cœlorum"

1.—The object is to link our friends with the Community, and by Prayer and Good Works to further the interests of the Religious Life.

2.—Communicants of both sexes are eligible.

3.—The Obligations are simple.

4.—The Annual Subscription (*2s. 6d.*) becomes due on the day of Election, and in all future years at Easter.

All subscriptions are to be paid to the Wardens.

Full information will be sent on writing to the Abbot.

Several Wards have been formed in various Parishes with the consent of the Incumbents. At the Ward Meetings Papers are read bearing on the Religious Life and kindred subjects, so as to spread the knowledge of its Principles and Operations.

The Confraternity is intended to be a Bond of Spiritual Union —larger in purpose than Guilds which are limited by parochial or congregational bounds—by means of which the members are attached to a centre where the spirit of Christian fervour, brotherhood, self-sacrifice, and devotion is the motive power. It aims at the knitting together of really sincere Catholics, not in multiplication of effort, but in a deepening realization of responsibility in living Christian lives of faithful witness to the Person of our Lord Jesus Christ, according to the words of the motto of the Confraternity, "Seek ye first the Kingdom of Heaven." Individualism disintegrates: Combination consolidates. A great need of to-day is Consolidation—the rallying together of those who realize the supremacy of God, and in heart and life make His Divine Will their only guide.

The names of Members are entered in the Register of the Monastery: they are continually remembered in the daily suffrages before the Altar: and at their death the customary Offices are recited on their behalf.

Priest-Associates are asked to celebrate the Holy Eucharist three times a year for the intention of the Community: to preach on the subject of the Religious Life: and, if possible, to give one collection a year to the Community on, or about, the Feast of S. Benedict, March 21st.

RULES

1. To wear the Cross of S. Benedict.

2. To be very careful about the daily examination of conscience.

3. To communicate at least once a month.

4. To observe the days of abstinence appointed by the Church, and to regularly attend the celebration of the Holy Eucharist on Sundays and Feast days.

5. To say the following prayer for the Community every Sunday:—

Ant. The man of God, Benedict, despising the world and triumphing over earthly things, sought in word and deed the treasures of the Heavenly Kingdom.

℣. The Lord loved him and adorned him.

℟. He clothed him with a robe of glory.

STIR up, O Lord, we beseech Thee, in Thy Church, the spirit which animated our holy Father Saint Benedict, the Abbot; that we, being filled with the same spirit, may strive to love what he loved, and to practise what he taught. Grant us, O Lord, to persevere in the service of Thy holy Will, that in our days those who serve Thee in the Cloister may increase both in holiness and in number, through Jesus Christ our Lord. Amen.

Our Father, etc. Glory be, etc.

Admission to the Confraternity takes place at the Chapter of the Community, when the name of the applicant is entered in the Register, and the Letter of Confraternity, signed by the Abbot, is sent to the Associate.

It is not necessary for the candidate to be present for admission.

Resignation is effected by the return of the Cross of S. Benedict, and Letter of Confraternity.

Medal and Cross of S. Benedict

THE following description will be of interest to all who wear the Benedictine Cross.

In the angles formed by the small Cross are the four letters C.S.P.B., which stand for "Crux Sancti Patris Benedicti," "the Cross of our Holy Father Benedict."

On the Cross are the letters C.S.S.M.L. — N.D.S.M.D., being the initials of

"Crux Sacra Sit Mihi Lux:
Non Draco Sit Mihi Dux,"

i.e., "May the Holy Cross be a light to me:
Let not the devil be a guide to me."

Round the margin, beginning at the top right hand corner, are V.R.S.—N.S.M.V.—S.M.Q.L.—I.V.B.:

"Vade Retro Satana
Nunquam Suade Mihi Vana
Sunt Mala Quæ Libas
Ipse Venena Bibas."

"Get thee behind me, Satan,
Never suggest vain things to me,
Evil are the draughts which thou dost offer,
Drink thou thyself thy poisons."

The Rose, Shamrock, and Thistle are familiar emblems of England, Ireland, and Scotland.

At the foot of the Cross is the word "Pax," the keyword to S. Benedict's life, and the motto of his Order.

Above the central Cross is I.H.S.,

"Jesus Hominum Salvator,"

"Jesus the Saviour of men."

Or the first three letters of the Holy Name in Greek.

Below are the three nails of the Passion of our Saviour.

On the Reverse is the figure of S. Benedict with the Holy Rule in his left hand, and bearing his Staff in his right hand, surrounded by "Crux Sancti Patris Benedicti."

The serpent issuing from the cup in the upper member of the Cross recalls his escape from being poisoned by the Monks of Vicovaro.

On the right is the Dove, symbolical of the passing of the soul of his twin sister, S. Scholastica.

On the left is S. Benedict's Raven, depicted in every representation of the Saint, which carried away the poisoned loaf at Subiaco.

Requirements for Postulants

1.—Those who come to test their vocations should bring a baptismal certificate and two references from parish clergy.

2.—They must be of sound health, and if required be able to furnish a certificate signed by a medical man.

3.—They must be free from engagements of debt or marriage, and are expected to defray the expenses of their noviciate.

The Good Old Times of England *

"OH, the good old times of England! Ere, in her evil day,
From their Holy Faith and their ancient rites her people fell away;
When her gentlemen had lands to give, and her yeomen hearts to feel;
And they raised full many a bead-house, but never a bastille;
And the poor they honoured, for they knew that He, Who for us bled,
Had seldom, when He came on earth, whereon to lay His Head;
And by the poor man's dying bed the Holy Pastor stood,
To fortify the parting soul with that celestial Food;
And in the mortal agony the Priest ye might behold,
Commending to his Father's hands a sheep of His own fold;
And, when the soul was fled from earth, the Church could do yet more;
For the Chaunting Priests came slow in front, and the Cross went on before;
And o'er the poor man's pall they bade the sacred banner wave,
To teach her sons that Holy Church hath victory o'er the grave.

But times and things are altered now; and Englishmen begin
To class the beggar with the knave, and poverty with sin:
We shut them up from tree and flower, and from the blessed sun;
We tear in twain the hearts that God in wedlock had made one,—
The hearts that beat so faithfully, reposing side by side
For fifty years of weal and woe from eve till morning tide;
No gentle Nun with her comfort sweet, no friar standeth nigh,
With ghostly strength and holy love to close the poor man's eye;
But the corpse is thrown into the ground, when the prayers are hurried o'er,
To rest in peace a little while, and then make way for more!

* Reprinted from *Hierologus*, or, *The Church Tourists*, by the Rev. J. M. Neale, D.D. London, James Burns, 1843.

We mourn not for our abbey-lands ; e'en pass they as they may !
But we mourn because the tyrant found a richer spoil than they :
He cast away, as a thing defiled, the remembrance of the just ;
And the relics of our martyrs he scattered to the dust ;
Yet two at least, in their holy shrines, escaped the spoiler's hand,
And S. Cuthbert and S. Edward might alone redeem a land !

And still our Litanies ascend like incense, as before ;
And still we hold the one full faith Nicæa taught of yore ;
And still our children, duly plunged in the baptismal flood,
'Of water and the Holy Ghost, are born the sons of God :'
And still our solemn festivals from age to age endure ;
And wedded troth remains as firm, and wedded love as pure ;
And many an earnest prayer ascends from many a hidden spot ;
And England's Church is Catholic, though England's self be not !
England of Saints ! The hour is nigh—far nigher may it be
Than yet I deem, albeit that day I may not live to see,—
When all thy commerce, all thy arts, and wealth, and power, and fame,
Shall melt away—at thy most need—like wax before the flame ;
Then shalt thou find thy truest strength thy martyrs' prayers above ;
Then shalt thou find thy truest wealth their holy deeds of love ;
And thy Church, awaking from Her sleep, come glorious forth at length,
And in sight of angels and of men display Her hidden strength :
Again shall long processions sweep through Lincoln's minster pile ;
Again shall banner, cross, and cope gleam thro' the incensed aisle ;
And the faithful dead shall claim their part in the Church's thoughtful prayer,
And the daily sacrifice to God be duly offered there ;
And tierce, and nones, and matins, shall have each their holy lay ;
And the Angelus at compline shall sweetly close the day.
England of Saints ! the peace will dawn,—but not without the fight ;
So, come the contest when it may,—and God defend the right !"

Community Handicrafts

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Cope	4	10	0

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General Information

In every department all correspondence should be addressed—The Rev. the Father Abbot,
The Abbey, Isle of Caldey, S. Wales.

Donations and Subscriptions to the Monastery should be marked "General Fund," "Caldey Abbey Building Fund," etc., etc., and be made payable to—
Dom Aelred Carlyle, O.S.B.

Books for the Library are gladly received. A list should be sent to the Abbot before books are forwarded, so as to avoid duplicates.

Leaflets sent free on application:—A Benedictine Revival in the Church of England, by the Rev. W. R. Shepherd, Rector of Kirby Underdale, York (Pax V, p. 174–8): *Coram Domino* (Pax V, p. 184–6): Guest House Prospectus; Price List of Vestments, etc.: *Intentions at the Hours* (see page 87): Intercession Forms (1*d.* for postage).

Railway Station:—Tenby, G.W.R.

Communication with Tenby:—(2½ miles) Daily, weather permitting, by the Caldey Steamer, "Firefly." Fare, 2/- return, to be paid to the Captain.

Permission to use the Steamer, or to land on the Island, must be obtained from the Abbot, and visitors will be shewn what is of interest by the Guest Master.

Postal Address:—The Abbey (or the Guest House), Isle of Caldey, S. Wales.

Post Office:—Caldey Sub-office under Tenby. Postal Orders; Registration of Letters, etc.; Acceptance of Inland, Foreign, and Colonial Parcels; Acceptance of Express Letters and Parcels; Mail according to tide, by "Firefly"; no Sunday Post.

Telegraphic Address:—"Abbot Caldey-Lighthouse" (two words).

Cobourg Hotel, Tenby:—Dinner, bed, and breakfast, 5/-, for Guests to the Abbey arriving too late to cross to the Island.

Form of Bequest

I give to the English Congregation of the strict observance of the Holy Rule of S. Benedict commonly called the Benedictine Community now of the Isle of Caldey, South Wales and formerly residing at Painsthorpe Abbey in the Parish of Kirby Underdale in the County of York the sum of £ free of duty to be applicable for the general purposes or for any special work of the said Community And I declare that the receipt of the Superior for the time being of said Community shall be a sufficient discharge for the same.

In Omnibus Glorificetur Deus

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